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BVLLETIN

JUNE 24th 1717 — JUNE 24th 1917

BI-CENTENARY

OF THE FOUNDATION OF

MODERN MASONRY

OFFICIAL PAPER OF THE INTERNATIONAL BUREAU FOR MASONIC AFFAIRS

JUBILEE NUMBER

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YEAR XV — Nº 45/46 — 1917

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Donations and Contributions from Jan. 1st to June 15th 1917

Received by Bro. Ed. Quartier-la-Tente, Beaux-Arts 26, Neuchâtel (Switzerland).

The expression of our heartiest thanks is due to all those who are generously helping us in the realisation of the object we are pursuing and which we shall not cease to pursue with great ardour. We appreciate the support of the Lodges and of the Bre. most highly, not only because it is a proof of the truly fraternal Masonic spirit of our Lodges and of their members, but because it shows that our work is good and our object an excellent one. We are not alone in wishing that the most cordial understanding, the sincerest fraternity, and the most unreserved concord may prevail in our great Association. We are very greatful to all those who facilitate our delicate, but useful mission.

Most especially we wish to thank those who have helped us in relieving the numerous prisoners of war that have been recommended to our Bureau.

Grand Orients and Grand Lodges.

Grand Lodge of the District of Columbia, Washington	Fr.	100. —
Grand Lodge of Chili, Valparaiso	„	84. 60
Supreme Council of Switzerland, Lausanne	„	40. —
Grand Orient of the Netherlands	„	300. —
Section of the Degree of Masters, The Hague	„	50. —
Grand Orient of Italy, Rome	„	250. —
Symbolic Grand Lodge of Luxemburg	„	50. —

Divers Lodges.

France:	La Fidélité Normande, Rouen (for 1917 and 1918)	„	60. —
	L'Olivier Ecossais, Le Havre	„	20. —
	Union et Solidarité, Montluçon	„	10. —
	Les Droits de l'Homme, Paris	„	20. —
	Etoile de l'Espérance, Beauvais	„	10. —
	La Foi Maçonnique, Castres	„	5. —
	Chap. de la Vallée de Lyons	„	20. —
	Sub. Cons. Philos, Lyons	„	20. —
	L'Evolution Economique, Paris	„	17. 25
	La Chaîne d'Union, Paris	„	5. —
	Chap. Etoile Polaire, Paris (for 1916 and 1917)	„	40. —
	Les Vrais Amis Réunis, Toulouse	„	10. —
	Lodge Samuel Guitta, Casablanca (Maroc)	„	86. —
	Club Maç. Le Grand Atlas, Marrakesch (Maroc)	„	42. —
	Les Amis de l'Humanité, Paris	„	10. —
	L'Amitié, Boulogne s/Mer	„	5. —
	La Lumière d'Ethiopie, Addis-Abbeba	„	44. —
	Zarya (Aurore), Sofia	„	50. —
	Bélisaire, Algiers	„	15. —
	L'Aurore du Congo, Brazzaville	„	17. 76
Holland:	Frédéric Royal, Rotterdam	„	15. —
	Hiram Abiff, The Hague	„	20. —
	Willem Frederick, Amsterdam	„	15. —
	De Geldersche Brœderschap., Arnhem (anonymous)	„	500. —
	id. id.	„	82. 40
Switzerland:	Espérance et Cordialité, Lausanne	„	25. —
	Chap. La Fidélité, La Chaux-de-Fonds	„	50. —
	La Constance, Aubonne	„	35. —
	Les Amis Fidèles, Geneva	„	20. —
	Fiat Lux, Lucerne	„	50. —
	Vrais Frères Unis, Le Locle	„	25. —
	Lodge St-André, Neuchâtel	„	50. —
	La Bonne Harmonie, Neuchâtel	„	50. —
	Zur Hoffnung, Berne	„	50. —
	In Labore Virtus, Zurich	„	20. —
	La Chrétienne des Alpes, Aigle	„	20. —
	Bienfaisance et Fraternité, St-Imier	„	25. —
	Prometheus, Club Maç., Soleure	„	10. —
	Concordia, St. Gall (pour 1916 et 1917)	„	100. —

(To be continued on page 3 of the cover.)

F.M. Impr. 513

DEDICATED OUT OF GRATITUDE

TO

ENGLISH MASONRY

AND TO

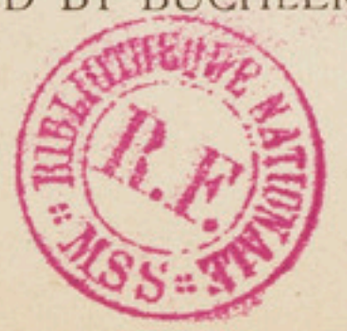
THE FOUNDERS

OF

MODERN MASONRY

1717—1917

BERNE / PRINTED BY BÜCHLER & Co. / 1917



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THE FOUNDERS OF MODERN MASONRY

1. JOHN THEOPHILUS DESAGULIERS, Clergyman.
2. WILLIAM GOFTON, Attorney, at, Law.
3. ERASMUS KING, Chancellor and Keeper of the Seals.
4. CHARLES CALVERT, Earl of Baltimore.
5. JAMES LUMLEY, Colonel, of the Earls of Scarborough.
6. Major MADDEN (distinguished in several Continental Wars).
7. DES NOYERS, Son of a French Refugee after the Revocation of the Edict of Nantes.
8. VRADEN, Gentleman.
9. JAMES ANDERSON, Master of Arts, Edinburgh, Author of the Masonic Constitutions.
10. ANDREW MICHEL RAMSAY, Founder of the High Grades.
11. ANTONY SAYER, Gentleman, First Grand-Master in 1717.
12. JOSEPH SELLIER, Captain Warden.
13. JACOB LAMBALL, Carpenter, Warden.
14. GEORGE PAYNE, Gentleman, Second Grand Master in 1718.
15. DUKE OF MONTAGUE, Former Governor, Grand Master in 1722.
16. DUKE OF WHARTON, Speaker in Parliament, Grand Master in 1723.
17. MARTIN FOLKES, President of the Royal Society of London.
18. ROBERT GRAY, Physician, Member of the Royal Society.
19. JOSEPH HIGHMORE, Eminent Painter.
20. WILLIAM HOGARTH, Famous Engraver, called the English Molière.
21. JOHN PAYNE, Engraver, Originator of the Vignettes in the Masonic Constitutions.
22. JOHN SENEX, Publisher of the 1723 Edition of the Masonic Constitutions.
23. Colonel CARPENTER, who was distinguished in the Netherlands, during the War of the Spanish Succession.
24. JOHN CARDWELL, Master Carpenter.
25. THOMAS MORRICE, Stone-cutter.
26. KERTHORP, Innkeeper.
27. JAMES AMLEY, Punch-maker.
28. STEPHENSON, Glover. . . . . etc. etc.

PREFACE

This little volume is unpretentious. The date of the second centenary of the foundation of modern Masonry would have deserved to be signalized by a work of larger proportions, but the circumstances through which humanity is passing do not allow of our devoting a more spacious volume to the history and activity of Freemasonry during the last two centuries. It will, however, we think, sufficiently prove that if the Masonic Alliance has done something, it has not yet attained its whole development, nor deployed all its forces. The Lodges, as Lessing already said, must systematically pursue still greater and more elevated aims, and that with more energy, and with their united strength. It is a question of creating the bases for a moral organisation of humanity and to establish them in the world, for without them Masonry will never accomplish its mission nor end in a general well-being.

Although like all human works it is imperfect, says Findel, the Masonic Order, during the last two centuries has in its organisation and its practice been a silent and beneficent educator of mankind. In its principles it has been its guide and its torch, and to-day its mission is still to transfuse into the flesh and blood of the peoples the fruits of the highest intellectual development, and as far as the mission of each individual is concerned, to be the centre and home of humanitarian ideas.

The Masonic tree is still flourishing and will bear fruit.

CHAPTER I

THE FACTS

THE FACTS

I. A CONCISE HISTORY OF FREEMASONRY BEFORE 1717

By Th. G. G. Valette (The Hague, Holland)

> "Whenever anyone joins an "association, he likes to know "something of its origin and its "past."
>
> Guide to Masonic Instruction by Bre. Alfred L. Jacot and Ed. Quartier-la-Tente.

The "Allgemeines Handbuch der Freimaurerei" (1) published by the Verein Deutscher Freimaurer says:—"It was not until the 19th century that true history, by a knowledge of the charters, an impartial examination of the existing subject-matter, and a comparison of the latter with the regulations of the German Journeyman (Steinmetzen) added to the history of architecture, was enlightened in such a way as to be placed on a scientific basis." This statement is true, with the restriction, however, that it does not refer to the whole of the 19th century, but only to the latter part, as we shall see from what follows: –

The Masonic authors of the 18th century contributed rather than otherwise to make research work concerning Freemasonry difficult. Thus it is that among others Dr Anderson, by his legendary story in the Constitution of 1723 has attracted special attention to the Old Testament by beginning with Adam, and Bro. Preston (2) has shown that Julius Cæsar (*d.* 44 B. C.) was a Mason, that the Druids were Masons possessing mysteries communicated to them by Pythagoras (4th century B. C.). The foundation of Freemasonry would, therefore, according to this author, go back to the Creation. (3) Dr Oliver went still further when he wrote: "Ancient Masonic traditions (and I have good reason for being of this opinion) say that our science existed before the creation of this terrestrial globe and was widely spread

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(1) Allgemeines Handbuch der Freimaurerei. 3rd Edit. 1900 I, p. 321.
(2) Illustrations of Masonry. London 1772.
(3) Antiquities of Freemasonry.

throughout the various solar systems." Bro. Mitchell (4) did not go so far; he restricted himself to the search after the origin of Freemasonry in the construction of the Temple of Solomon.

After 1750 more learned Bre. expressed their opinions. Bro. Herder (5) sought for a connection with the heretics of the Middle Ages, the Waldenses and the secret societies, among which he numbers also the league of the Freemasons.

More than one author has sought to prove that Freemasonry had its origin with the Culdees and has accepted as an argument the so-called York Charter. To-day it is generally recognized that this charter is a forgery, which did not keep Bro. Reich (6) from republishing this story in a German paper in 1913.

In 1779 Abbé Grandidier put forth for the first time the opinion that Freemasonry is derived from the guild of the "Steinmetzen". Other historians have sought a connection with the French corporations especially with the "Compagnonnage".

In 1806 Bro. Nicolaï (7) sought for the origin of Freemasonry in the Order of the Ancient Rosicrucians. A few years later Freemasonry was brought into close connection with the Order of the Templars, which had been dissolved since 1312, by comparing especially the Strict Observance and the National Grand Lodge of the Freemasons of Germany in Berlin. But Professor K. Schottmüller (8) has proved irrefutably that this so-called connection is altogether wanting between these associations, and consequently the Grand Lodge suppressed in its Ritual everything that recalled the Order of the Templars.

In 1889, Bro. Cramer (9) put forth the idea that the Masonic Lodge owes its origin to a club, or society of tolerance, which at the outset worked only in London, where the Grand Lodge of 1717 settled all the business, and interfered even with the promotions. In the same year were published the writings of Bro. Walden (10), in which he set forth the so-called Bacon Theory in order to show that the members of a society which already existed had had themselves received into the Lodges of professional Masons of the time, forming there a majority and pursuing their original object by associating themselves with the usages of the Lodges in question.

In 1897 Bro. Dr Katsch (11) again brought forward Dr Nicolaï's old theory, but Bro. Dr Begemann in the "*Zirkelkorrespondenz*" as also Bro. Speth in the "*Ars Quatuor Coronatorum*" proved that his work, though

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(4) The History of Freemasonry 1823.

(5) Jaarboekje vor Vrijmatselaren, 1881, p. 125.

(6) Freimaurer-Zeitung. 1913. Nos. 37—45.

(7) Einige Bemerkungen über den Ursprung und die Geschichte der Rosenkreuzer und Freymaurer. Berlin and Stettin 1806.

(8) Der Untergang des Templer-Ordens. Berlin 1887.

(9) Allgemeine Freimaurerische Instruktionen. Leipzig 1889.

(10) Beiträge zur Vorgeschichte der Freimaurerei, 1889.

(11) Die Entstehung und der wahre Endzweck der Feeimaurerei. Berlin, 1897.

composed with great devotion to his subject, is in opposition with the history of Freemasonry. (12)

In 1898 Bro. Dr Keller (13) tried to prove that our society took its rise in the Societies and Academies of the Middle Ages. In 1900 Dr Glœde (14) sought for the origin of Freemasonry in a mixture of Cabala and of German Mysticism.

In 1907 a French author by the name of Teder (15) assured us in the "Initiation" that Freemasonry owes its origin to the religious and political intrigues in England in the 17th century.

According to Teder the "Ancients" represented the Roman Catholic Party, and the "Moderns" the Protestant and Hanoverian.

In 1910 the English author Ravenscroft (16) drew attention to the Collegia Fabrorum et Tignorum at Rome, the period of their most flourishing prosperity having been during the Roman Empire.

This theory was completed in 1912 in the American Review *"The Tyler Keystone"* by Thomas Carr (17) who affirmed that speculative modern Masonry originated in the guilds of the 16th and 17th centuries.

This last theory is not new. As early as 1691 Aubrey, the English archæologist (1626—1697) wrote: "Sir William Dugdale told me many years ago that in the time of Henry III (1216—1272) the Pope gave a bull or charter to a society of Italian architects (Freemasons) with the authorization to travel throughout Europe in order to build churches. It is from them that the Fraternity of Free Masons (Adopted Masons) descends."

In the 19th century and also in the present century several learned historians maintain the position that the origin of Freemasonry must be sought for in the ancient guilds of the professional Freemasons, especially in those of the Journeymen. This is what was declared by Bros. Schrœder (18) in 1806, Kloss (19) in 1846, Findel (20) in 1861—1862, Schwalbach (21) in 1876, and Dr Begemann (22) in 1909.

What method must be followed in examining the value of all these theories? In seeking for the origin of Freemasonry one has allowed oneself to be too often led into a false track by the agreement discovered here with one special peculiarity, and there with another. If one does not

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(12) To my inquiry of Bro. Speth what people thought of Dr Katsch's book in England, this eminent Bro. replied to me in 1900:—"Dr Katsch's work is well known to those of us who read German, but I am bound to confess that there are few indeed to agree with his theories.

His presentation of the state of English Society in the 17th century is altogether fanciful, and his allegations as to the sentiments of the occult societies of those days, and of the early Freemasons too, is open to a great deal of objection. Dr Begemann thoroughly demolished him in the Zirkel-Correspondenz of the G. L. L. of Germany, and his book although clever and interesting, cannot be considered at all trustworthy."

(13) "Zur Geschichte der Bauhütten und der Hüttengeheimnisse". Vorträge und Aufsätze der Comenius-Gesellschaft. 1898.

(14) Die Ordenswissenschaft, entwickelt aus dem Lehrlingsteppich. Berlin 1900.

(15) Dutch translation in the "Indisch Maçonniek Tijdschrift". 1907—1908, pp. 38 and 87.

(16) The Comacines. Their Predecessors and their Successors. London 1910.

(17) Dutch translation in the "Union Fraternelle". 1913, pp. 73 and 81.

(18) Materialien Rudolstadt. 1806.

(19) Die Freimaurerei in ihrer wahren Bedeutung aus den alten und echten Urkunden der Steinmetzen, Masonen und Freimaurer nachgewiesen. Leipzig 1846.

(20) Geschichte der Freimaurerei. Leipzig 1861—1862.

(21) Kurzgefasste Geschichte der Freimaurerei. Krotoschin 1876.

(22) Vorgeschichte und Anfänge der Freimaurerei in England. Berlin 1909.

wish to go wrong, one must not be satisfied with these fortuitous analogies. Use has been made of symbols and signs at all times. They are to be found in the remotest ages among the mystic sects that made use of parables which are not unknown to us, for instance, those of light and darkness, of life and death. They had their secrets and their initiations. We find them in the 14th and 15th centuries in the Vehmic Courts in Germany, where admission was accompanied by ceremonies in which use was made of a rope or of a dagger; they also had watch-words and signs.

Their meetings were held at noon in the open air and their meeting-places were well known. As early as the 3rd century before Christ a Chinese philosopher gave symbolical meanings to certain tools, just as we do to-day.

But what does all this prove?

It proves that Masonry has usages and symbols of a general character, which are to be found in all times and among all nations, even among the savage tribes. If, therefore, we wish to speak seriously about predecessors or about equals, these latter must have a much closer connection with our association than certain general usages, words, or symbols; it must be required of them that they possess most of our special qualities, and among these we number with our English Bro. Vibert (23) the following:—

1. Like ourselves they must belong to a trade or a special profession; we still bear the name of an ordinary trade.
2. They must have a special organization with a Master, Wardens and other officers at their head.
3. The reception of candidates, who must be of age, of the male sex, and "free", must take place with special ceremonies.
4. They must possess a series of secret signs and pass-words which enable the members to recognize one another and which must not be communicated to others.
5. They must have a traditional history.
6. A special robe of ceremony.
7. Further, a complete Ritual which must be practised with wisdom.
8. They must teach the duty of helping members, who are known as Bre., and simple morals as illustrated by the tools of the trade.
9. They must make use of a complete treatise on symbolism, which is not only useful in the teaching of morals, but also diffused throughout all the ceremonies.
10. They must meet at regular intervals not only to settle administrative questions, but especially with the object of communicating and of teaching the technical science of Freemasonry, which is regarded as a veiled secret for outsiders.

As regards this secret, so much has been already said and written that it is not necessary to revert to the subject. Every one knows that our secret is quite different from that of professional workmen.

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(23) Freemasonry before the Existence of Grand Lodges. London 1913. I have made use of this book in order to rectify several points.

These latter had their trade secret, as many a manufacturer possesses in our own day. Our learned Bro. Gould (24) quotes a striking example from Kugler's "History of Art", in which it is related how a bishop of Utrecht (Low Countries) was assassinated by a master-mason because his son had revealed to the bishop the master-architect's secret. Beka (died about 1394), the author of a history of the bishopric of Utrecht (25), says that in 1099 the prelate succeeded in snatching this secret from the young man on the occasion of the foundation of a church.

Coming back to the ten points of comparison which we have just quoted, we would make the following remarks:--

In the first place, we still bear the name of Masons although we are no longer so in the practical sense of the word. We have borrowed our constitution from the masons by profession—a second special characteristic. It follows that our form—our organization—cannot be more ancient than that of the guilds, *i. e.* before the 9th or 10th century. This constitution corresponds only in a slight and general way with that of the Roman Collegia; moreover, the English guilds are of Teutonic origin and not of Latin origin. A historical connection between these two guilds cannot be proved.

The German guild of professional Masons, the so-called "Steinmetzen", the French corporations, and the "Compagnonnage" are professional associations which have a little more connection with Freemasons. They had pass-words and ceremonies, possessed a traditional history as quaint as that of the Masons, and they greeted one another in a special manner. But they had Lodges with a master and one or several officers.

Our 3rd characteristic, the use of a ceremony of initiation, can be applied more generally. We find it in the ancient Mysteries and in modern associations, within and without the churches. Similarly the professional corporations in Germany and in France had a kind of ceremony of initiation.

Our signs and our pass-words still bear a general character. We find such in former centuries, we find them in Germany, for instance in the Vehmic Courts, we find them in Australia even in the savage tribes.

A traditional history is to be found especially in every religious or quasi-religious organization, and serves, in the first place, to invest it with a great age. This is what was done as early as the times of the Hindoos, and then in all the succeeding centuries.

The possession of an ancient legend distinguishes the corporation of masons from all other professional corporations, and in this respect we discover a slight resemblance only among the "Steinmetzen" and a more considerable one in the "Compagnonnage". Traditional history is subject to modifications and additions; thus the legend of Hiram, the architect, is the complement of a previous period; no manuscript contains any mention of his death.

Our ceremonial robe is in reality only a slight modification of an orginal workman's dress.

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(24) Beknopte geschiedenis des Vrijmetselary. The Hague 1911.

(25) Chronicon, Episcoporum Trajectensium et Comitium Hollandiæ (History down to 1393).

As to the ritual, nothing can be found in the previous centuries which can be compared to it with the exception of a few rites of the earliest Christian churches, and of Rome, Greece, and Egypt.

In the Old Testament there is no trace of oratorical rites in the Temple. There are many ceremonies for the offerings but the only phrases mentioned in the Pentateuch (Numbers VI, 24—26) were used in blessing the people; moreover, two other phrases (Numbers X, 35—36) were pronounced on the occasion of the removing of the Ark.

As to the ritual of professional masons we are still in the dark, although Bro. Hawkins in his "Ars Quatuor Coronatorum" has recently tried in a very learned essay—"The Evolution of the Masonic Ritual" (26)—to throw more light on this point. And yet it must have had a beginning—a very modest beginning—for example the occasion of the admission of an apprentice. In his "Natural History of Staffordshire" 1686 Dr Plot says of the Society of Freemasons; "If anyone is admitted into this corporation they convene an assembly (a meeting or Lodge as it is called in some places), which must be formed of at least 5 or 6 of the oldest members of the Order (27); they offer gloves to the candidates and their wives, whom they then entertain at dinner according to the usage of the place; then takes place the ceremony of admission which consists mainly in the communication of certain secret signs by means of which they can recognize one another in all countries."

Aubrey, the historian, already quoted, writes in his "Natural History of Wiltshire", 1691, on the subject of the Masons of his time:—"The manner of their admission is very ceremonial and contains an oath of secrecy".

As long as we do not know the peculiarities of their admission, we cannot say what in our Ritual has been borrowed from the professionals. In the English Ritual there are only two words of ancient date, *viz. hele* and *cowan*. "Hele", derived from the Anglo-Saxon word "helan", is still used in the same sense of "to hide" "to keep secret". The second word was employed in 1707 by Kilwinning, the Mother-Lodge, to designate a Mason "without the word". In his "New English Dictionary" Dr Murray explains the word "cowan" thus:—1. A person who builds walls of dry bricks—used contemptuously to denote some one who has followed the trade of a mason without having had any regular instruction as an apprentice or without having been taught the trade. For this reason:—2. Some one who is not initiated into the secrets of Masonry; some one who is not a Mason." In the Shaw Statutes of 1598 stands a prohibition to work with a "Cowan". This word was already used at the origin of Scotch Masonry; into English Masonry it was introduced by Dr Anderson in 1723, or a short time afterwards.

We should like to say a few words still about the ancient words, "Freemason" and "Freemasonry". In Bro. Begemann's history is to be found a list of the guilds of London (28), and in this list as early as 1376 appears the word "Freemason". The etymology of the word is,

(26) Dutch translation in the "Union Fraternelle", 1913, pp. 304, 310, 317 and 325.
(27) This is the first work in which the word "Order" occurs to designate the Fraternity.
(28) Loco citato I, p. 32.

however, still obscure. It is not known whether the word *Mason* is of German or of Latin origin. All that is known is that the word was originally used to denote a trade. The meaning of "Free" in "Freemason" is likewise uncertain. Is there any connection with a kind of stone called "Free stone"? Was the Free Mason released from a contract, and thus *free* from his guild, and his dwelling? Was he released from the regulations of the guild and thus free to travel and work where he pleased? Was he free because he was allowed to work both within the walls of a town and without?

JOHN AUBREY
Archeologist
1656—1691

According to Bro. Speth, "there exists sufficient proof that, in the course of years, the Freemason was considered as a skilled workman possessing an unusual knowledge of his trade, and as doing a kind of well-regulated work, known as Freemasonry."

Bro. Begemann (29) says on this subject:—"The words "Mason" and "Freemason" as well as "Masonry" and "Freemasonry" were employed in the same way in the Guild and the Fraternity, except that in the Guild the Free Mason represented for a considerable time a higher accomplishment of art, and he often appears especially as an architect, whereas in the ancient Fraternity this distinction is not put forward; the word "Mason" is a generic term and consequently, by the side of this word, Masonry denotes in general the practice of the art. In the course of the 17th century the name "Freemason" becomes more usual in the *Society of Freemasons*, and also enters into the ancient constitutions, but has never supplanted the names of "Mason" and "Masonry". In the Duties of an Apprentice as also in the professional Lodges of Alnwick and Swalwell the denomination "Freemason" is found opposed to apprentices who have not yet been declared free, derived from the phrase "to make a Mason free". Accordingly we find at Alnwick the names "free Masonry" and "free Brothers". The simple words "Mason" and "Masonry", however, are maintained by their side with the same meaning.

According to the same author the assertion, which is often pronounced with great certainty, that *Accepted Masons* were exclusively those who, without being members of a guild, joined a Lodge, is based entirely on an historical mistake. These, he says, were members of a guild, who, having concluded their 7 years' apprenticeship, were declared free, accepted as members, and called *accepted Masons*. Moreover, wherever it is a question of the admission of those who did not belong to a guild, "to admit" and "admittance" are very common expressions. Originally,

(29) Loco citato I, pp. 481 and 182.

there was no difference; consequently the expression "accepted" or "*admitted*" was used arbitrarily according to private or local custom" (30).

The same uncertainty that exists in reference to the Ritual exists also in reference to our ethics and our symbolism. Isaiah XLIV, 13, mentions the compass. In the Ancient Duties, however, we find no ethics connected with the tools. A few years ago was found at Baal's Bridge (Dublin) a square dated 1507 with the following inscription:—"I will strive to live, with love and care, Upon ye level, By ye square."

And yet what ethics can have been connected with the tools, especially that of fraternal love, for the duty of protecting a member of an association existed already in the remotest times and in several tribes. Similarly the desire to symbolize is of a general.—The Hermet possessed many more symbols and among them the square and the compass. But from this mutual possession of symbols only one conclusion can be drawn, namely, that one association influenced another and borrowed from it. A positive conclusion concerning its age or origin is thus impossible.

As to the last point (10th). I can be brief. Our meetings are not only intended to settle questions of administration, but above all for the mutual exercise of the Royal Art, an art which he alone who has practised it can understand.

When we consider the relations which have existed between philosophical and professional Masonries, we cannot trace the former further back than the time of the guilds of Mediæval Europe. The English guilds are already named in the ratifications of laws by Ina (688—725 A. D.) and by Alfred (871—901 A. D.); they were developed in the kingdom of Great Britain earlier and more quickly than on the Continent. In the 14th century, in England, each branch of industry had its guild, at least in towns of any importance. By the side of these town-guilds there also existed at an early date religious corporations, the members of which had to take an oath at the time of their admission.

In Masonry we find first of all a professional corporation as shown by the prescriptions of the ancient times. Those that are mentioned in the Cooke MS. were probably the first and they are of an altogether professional character.

The guilds of the Masons were of greater importance than the other professional corporations or than the religious corporations. From the former they borrowed their officers, their regulations, and their ceremonial admissions—from the latter the promise of secrecy, and the word "brother". But there are still other important differences. In the first place the guild of Masons already at the time of the Cooke MS. (about 1400 A. D.) reveals the admission of non-Masons, that is to say, of persons who knew the special science of geometry.

Then the guild of the Masons has a legendary history, which, as we have already noticed, is not to be met with in the other corporations except in that of the "Compagnonnage".

This legendary history, the ceremonial communication of which to the candidate formed an important part of the ceremonies of admission, dis-

(30) Loco citato I, p. 486.

appeared from the present Ritual with great difficulty, for it may be imagined that this tissue of anachronism made a vivid impression on each one.

At the time of the professional corporations it was told and spread with the greatest seriousness, and most probably a copy of the Ancient Ordinances was one of the most valued treasures of each Lodge. These Ordinances were at the same time a Constitution, a collection of ethics and history.

It is unknown when the latter was composed, so that it is, therefore, impossible to infer from it the date either of the Masonic poem or of the Cooke MS., for both date back to about 1400 A. D., and speak of the ancient books of Masonry. It may be supposed that the composition of the original legend took place a short time after the last fact mentioned in the Cooke MS. *i. e.* about 926 A. D. On the other hand we know that between the time of this manuscript and the Landsdowne MS. the legend appeared in an enlarged form. Moreover, the Cooke MS. itself produces the legend in two forms, one of which is much shorter than the other. The legend was undoubtedly based on an oral tradition and it is probable that it is to be found in its simplest form in the second legend of the Cooke MS.

We may admit that the contents of the legend are known. The Bre. will remember that the children of Lamech are designated as having been the first artists; Jabal as the inventor of geometry, the most ancient and the greatest of all the arts; Jubal as that of music; Tubal as that of the art of forging metals, and Naamah as the inventor of the art of weaving. These arts were explained and the notes hidden in two pillars made of an incombustible material. After the Flood they were discovered by Hermes who taught men and was the father of all wise men. From this Hermes, who is celebrated in Egypt, the legend passes at a single stroke to Abraham who taught the seven arts to the Egyptians. One of Abraham's pupils was Euclid; in his time the noble families were blessed with such a great number of children that there was difficulty in finding them employment in the society of the day. With the king's approval Euclid taught these children geometry, and instructed them in the building of temples, churches, and castles. His masons received a set of regulations and under King David, too, masons enjoyed great consideration, and their regulations were advantageous. His son, Solomon, finished the Temple with 24,000 masons, 1000 of whom were masters. It was Hiram or Huram that supplied the timber. This King Hiram had a son named Haimon who was a chieftain. A document dating from a more remote period, *viz.* the Inigo Jones MS. of 1607 is the only one that mentions the name of Hiram Abis, but nowhere do we find any mention of his death.

With giant strides we pass through several centuries, when we learn that Masonry was spread in France by "Namus Graecus", who was present at the construction of the temple of Solomon, and who taught his art to Charles Martel, who in his turn taught it to other men in France. Then we come to England to St. Alban (who suffered martyrdom in 390 A. D.) According to the account he fixed the wages of masons at 3/- a week and 3d. for refreshments, whereas till then they had received but 1d. a day for

INIGO JONES

food. He also obtained for them legislative measures and their meetings were made regular.

Masonry had to suffer greatly from wars until the reign of King Athelstan under whom Masons enjoyed great consideration. Also under Edwin who was admitted as a Mason. The latter again obtained a charter and the right of holding an annual assembly. He made a collection of traditions, ordered a book to be made of them, and drew up a statute which was accepted by an assembly at York. From this time onwards the thread of the legend is cut short and since then the Ordinances have been complete.

The Romanists of the 18th century did not hesitate to follow up the legend. King Alfred was a patron of Masons as were also Edward the Confessor, Edward III, Henry IV, Henry VII, and all the Stuarts. St. Dunstan became a Grand Master as also all the great architects after him down to Sir Christopher Wren. But this is nothing more or less than fancy, for the office of Grand Master did not exist before 1717. Sir Christopher Wren, therefore, could no more have been one, than the other architects before him.

Let us leave the side of pure fancy and glance at the most ancient writings, of which we have already mentioned a few. Among these must be named:—The Ordinances. The Shaw Statutes, the Cooke MS., and the Masonic Poem, generally called in England the Regius Poem.

At the present day more than 60 texts of Ancient Ordinances are known. From their mutual agreement they seem to descend from a common text which has been lost. The most ancient that is known to-day is the Landsdowne MS. dating from the middle of the 17th century.

The classification of the Ancient Ordinances in series was made by Dr Begemann as the result of a critical examination of the texts. We have already mentioned this author several times, who by his arduous work has rendered an eminent service to all those who take an interest in the history of Masonry. Those who have read the very scientific work, entitled "Vorgeschichte und Anfänge der Freimaurerei in England", will agree in recognizing with us that we have here a learned work of great value on the subject in hand.

Legendary history is found everywhere, but under three different forms. As we have already said, the Cooke MS. has two—a short and a longer one. Among other things in the latter, St. Amphibalus is mentioned as having converted St. Alban. According to it it was Pythagoras that discovered the second pillar. The third form is that which might be called the primitive form, in which Amphibalus and Pythagoras are not mentioned by name, but which, on the other hand, makes mention of Namus Græcus.

In his history of Staffordshire (1686), already referred to, Dr Plot speaks of Masons by stating the legend with the additions mentioned above. The text used by Plot has not been found. Since this time all texts enlarged by the legend are denoted by the name of "the family of Plot".

Dr ROBERT PLOT
(1686)

The second family is called that of the Grand Lodge; it contains the legend in its primitive form and at present numbers 10 sub-divisions and 39 texts.

The third, called the Sloane family, differs from the preceding one among other things by the mention of the advantages which St. Alban obtained for the Masons. It contains 4 branches and 15 texts.

The next—the Roberts family—possesses as a supplement an Ordinance for Apprentices. It contains 4 texts, of which the Harleian MS. No. 1942 is the first. The text also contains articles called New Articles which evidently concerned those who were not professional Masons.

The last—the Spencer family—contains 4 texts and possesses an amplified form of the legend.

Further, there is also a small number of texts which cannot be classed among the above mentioned families.

All these numerous documents with their special peculiarities really follow the same line. They begin by invoking the Trinity, and then generally continue thus: "Dear Brethren and Members, our object is to relate to you how our venerable corporation of Masonry was begun." Then follow the Legend and the Ordinances to which each brother has to submit. In the Assemblies these Ordinances were accepted by both the Masters and the Journeymen. In the Roberts family are also special Ordinances for the Apprentice with the statement that the latter must take an oath before the Ordinances are read to him, and the Harleian MS. even quotes in full the formula of the oath which must also be pronounced by him who is not a professional Mason.

The Cooke MS. already quoted several times dates from the beginning of the 15th century. It is an inexact copy of a text which was perhaps composed half a century previously. The Legend is here much enlarged with a number of peculiarities. The author undoubtedly made use of a more ancient manuscript in which the legend was considerably shortened, and also the two additions of Ordinances:—

1. Nine articles which are supposed to have been communicated in a general assembly of the time of Athelstan, and 2. Nine "points" of Freemasonry. Next we find in this manuscript a series of regulations for the assembly, directions for the admission of "new men", an allusion to the administrative power of the sheriff, and finally a declaration that the assembly

must be composed in such a way that the humblest as well as the highest must be well and faithfully received in his trade throughout the Royal Kingdom.

The Masonic Poem is the most ancient manuscript. It differs from the others in so far as the author treated the legend in an arbitrary manner, and removed what did not please him. The Poem dates from 1400 A. D. or thereabouts. At the end of the legend the poet gives several rules of conduct in and out of church, which has nothing to do with Masonry as such.

As the last of the ancient documents we will mention the Shaw Statutes. They contain a complete series of articles or of rules, but without the least mention of the legend or of the seven sciences. They are only practical Ordinances composed by Masters of the trade assembled at Edinburgh and to which the whole guild was subject. The first series date from 1598 and as a whole resemble the prescriptions of other professional corporations. The first articles prescribe obedience and uprightness; the others refer to the election of the offices of the Lodge, to the restrictions concerning the admission of apprentices and other professional affairs of the same kind. The following series date from 1599 and were undoubtedly intended for the Lodge of Kilwinning. They appointed the Lodge of Edinburgh, the most ancient and the principal Lodge in Scotland, that of Kilwinning, the second, and that of Stirling, the third. These were what might be called Provincial Grand Lodges invested with authority on their own territory. The juridic power of the Lodge was limited; a few contributions were fixed. The inspector had the right of examining the competency of the members and of keeping out the unworthy.

Hitherto we have seen that all the ancient documents treat exclusively of professional Masonry with the exception of the Harleian MS. of the middle of the 17th century, in which are also rules for speculative Masons.

Before saying anything further about the latter, let us first of all draw attention to the fact that some authors, especially in our own times, have tried to show that there were men who had knowledge of a special science, kept secret by them, and that these men had gradually formed an *élite* of speculative Masons, among the professional Masons from whom they hid their knowledge.

Bro. Begemann stood up energetically against this theory. On this subject he says in his "Vorgeschichte":—

"English Masonic authors have been wont to oppose professional and speculative Masons. None of them, however, have succeeded in proving that there is a real difference between the two, and consequently, it is impossible to adopt the historical legitimacy of this difference before 1717, unless this opinion can be justified by proving it with real facts. That, in the course of the centuries, men of other professions joined the guild of professional guilds is not astonishing. This has indeed frequently taken place in Scotland since the beginning of the 17th century, without the professional character having suffered any change . . . (31)

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(31) Loco citato I, p. 58.

The everlasting statement of so-called *Speculative Masonry* on the part of the English is a scientific misnomer . . . for hitherto no trace of spiritual possession has been found.

The whole difference between "Operative Masonry" and "Speculative Masonry" in the 16th and 17th centuries is nothing but a fanciful conception for which there is not the slightest basis in reality. (32)

It is evident that the Ancient Constitutions used to play an important part in Society all over England, and that these documents judging from their contents from the beginning to the end are of an altogether professional character. That they must, therefore, have been composed originally only for professional corporations, is as clear as daylight. All the endeavours used to discover clubs or special associations, in which and for which these documents are said to have taken their rise, are artificial freaks and simply break down before the fact of the traditional contents. To recognize this will undoubtedly be very difficult for many an enthusiast of the antique things called *"speculative"* or *"esoteric"* in Masonry. Whoever wishes these hypotheses to be recognized as scientific must give the necessary proofs himself. He must not by unjustifiable questions and pretensions annoy the representatives of a serious historical science based on facts. (33)

At a fairly early date non-professionals had themselves received into the guild of Masons. The first of whom History makes mention was a Scotchman—Mr John Boswell of Auchinleck – who signed the notes of a meeting of the Lodge of Edinburgh on June 8, 1600. The first to be admitted on English territory was also a Scotchman, *viz.* Robert Moray, a general of the Scotch army, admitted on May 20, 1641, by members of the ancient Lodge of Edinburgh who were serving in the Scotch army. As Moray was not a member of the guild he at once became a master, or as other registers state, *a fellow and master of the craft* or *a fellow and brother of the craft,* or simply *a fellow of the craft.*

The first non-professional Englishman was Elias Ashmole, who, according to a notice in his diary for October 16, 1646, was admitted at Warrington at the same time as Colonel Mainwaring of Altrincham (Cheshire). According to this notice only seven members were present at this admission, among whom the first warden is mentioned.

It is a well known fact that most of the ancient guilds gave their chairman the name of "Warden". The Masons did so too although they generally called him "Master" and, according to Bro. Vibert of our own day, the Reverend Master still often bears the name of Warden in England. The officers of the ancient Scotch Lodges were the Warden and the Dean. The Shaw Statutes determined that a Warden who must be elected every year, should have the superintendence in each Lodge. But we find that in 1599 the Dean was the Chairman and that the Warden was the Treasurer of the Lodge of Edinburgh. Moreover, in the old times we never find two Wardens. The Lodge never had more officers than it needed to settle its internal affairs and for that a Chairman and a Treasurer were sufficient.

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(32) Loco citato I, p. 355.
(33) Loco citato I, p. 368.

ELIAS ASHMOLE
(1646)

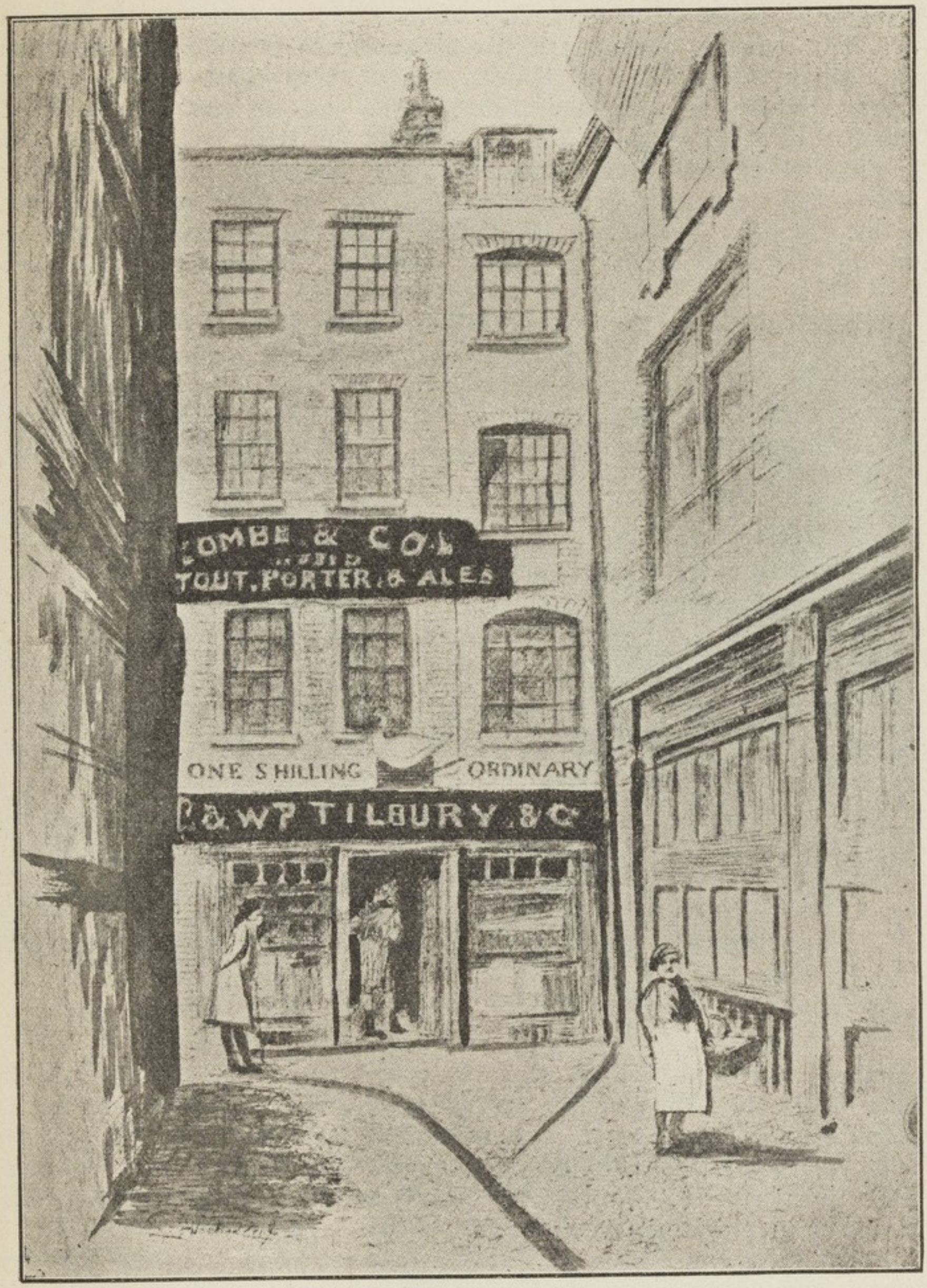
In order to call the workman from work to rest the Master knocked at the door of the Lodge and this usage of the guild is mentioned as early as 1355.

Coming back to Ashmole Sloane insists on the fact that on the day of his admission, MS. No. 3848, at present at the British Museum, had just been completed. It is generally admitted that this manuscript was especially made for Ashmole and that it was given to him as a present on the occasion of his admission, as was the custom in the 16th century. As a result of this fact Bro. Begemann says that, like other members, Ashmole was initiated to the science of the trade in order that the novice might be able to exercise it with his other fellow-members, and that the secret of initiation consisted in the means of making oneself known, as is still the case in our own day at the end of each reception. (34) It is still unknown whether as early as the 17th century there were any regularly organized Lodges. Ashmole's notice reveals nothing of an organisation.

From a second notice in his diary we learn that on March 10, 1682, he received an invitation to visit on the morrow a Lodge in the Masons' Hall, London. He went and at noon six persons were received into the Society of Freemasons. Among those who were present he hints that he was the eldest by stating that 35 years had elapsed since the day of his admission. If we now ask why those just referred to, and after them many other personages of a high social position, joined the Corporation of Masons, we are not in a position to give a definite answer.

One might conclude from the manuscript, says William Watson, that as early as the second half of the 15th century non-professionals were admitted into the Society. This document contains the following sentence:— "Every honest Mason and every other respectable workman, who has a love for the Art of Masonry, would like to know how the Art of Masonry came to England for the first time, and by whom this art was created and founded." These words thus referred to men of the same status who joined the Society on the same conditions as Masons. When, where, and how men of a different profession joined the Society remains in entire oblivion, says Bro. Begemann. (35) The Ancient Ordinances leave us in the completest darkness on this point. It is only known that in the 17th century they joined by preference the Society of the Freemasons, a society which existed side by side with the ancient corporation. Since 1655 this latter styled itself the "Masons' Company", with the official mission of the word "free". In Ashmole's diary can be read that in 1682 several members of the Company were admitted into the Fellowship of *Freemasons*. While

(34) Loco citato I, p. 363.
(35) Loco citato I, p. 330.



PREMISES OF THE FIRST LONDON LODGES

the workmen properly so-called thus held their society under the name of "Company of Masons", the "Society of Free Masons", which was gradually composed of men of various other professions, pursued its own way, so that both societies continued to live independently of each other in London until about 1620. The Society was able to admit members who did not belong to the Company and was certainly not obliged to admit each member of the Company. The members of the latter had, however, the privilege of paying a smaller admission fee. According to a cash-book for 1649—1650 this sum amounted to £ 1, but he who was not a member of the Company had to pay the double. Moreover, the Company also had the right itself to choose its members and to promote them. It was the

PREMISES OF THE FIRST LONDON LODGES IN 1717

Company that collected the moneys, even those of the Society; on the other hand, it undertook all expenses. In 1649—1650 we see among others Moore, who had already become a freeman of the Company in 1634, join the Society; further, Mervin who was a freeman in 1623—1624 and a liveryman in 1636, and Nicholas Stone who joined the Society after having been Master of the Company in 1632—1633.

Thus, says Bro. Begemann, (36) we have, in London, in the 17th century, a sure example that the Ancient Fraternity, while keeping the Ancient Ordinances, the "Book of Constitutions", existed still by the side of the Company of the City in an intimate relationship, it is true, but yet as an independent body.

(36) Loco citato I, p. 353.

Several members of the Company certainly belonged to the Society, but it appears that the majority remained at a distance. On the other hand, the Society admitted members who had absolutely nothing to do with the Company and the trade.

We are unaware when and how the two societies finally separated. In 1686 the ancient bonds existed still for the Society, for at the head of the so-called Antiquity MS. we find beside the Royal Arms and those of the City of London, the arms of the Corporations of Masons, and those of the Company.

Another manuscript—that of Thomas Foxcroft—of the year 1699, also bears the ancient arms of the corporation with the motto: "In the Lord is all our Trust". And yet a separation must have taken place, as in 1717 the Society was presented to the public as a newly organized society.

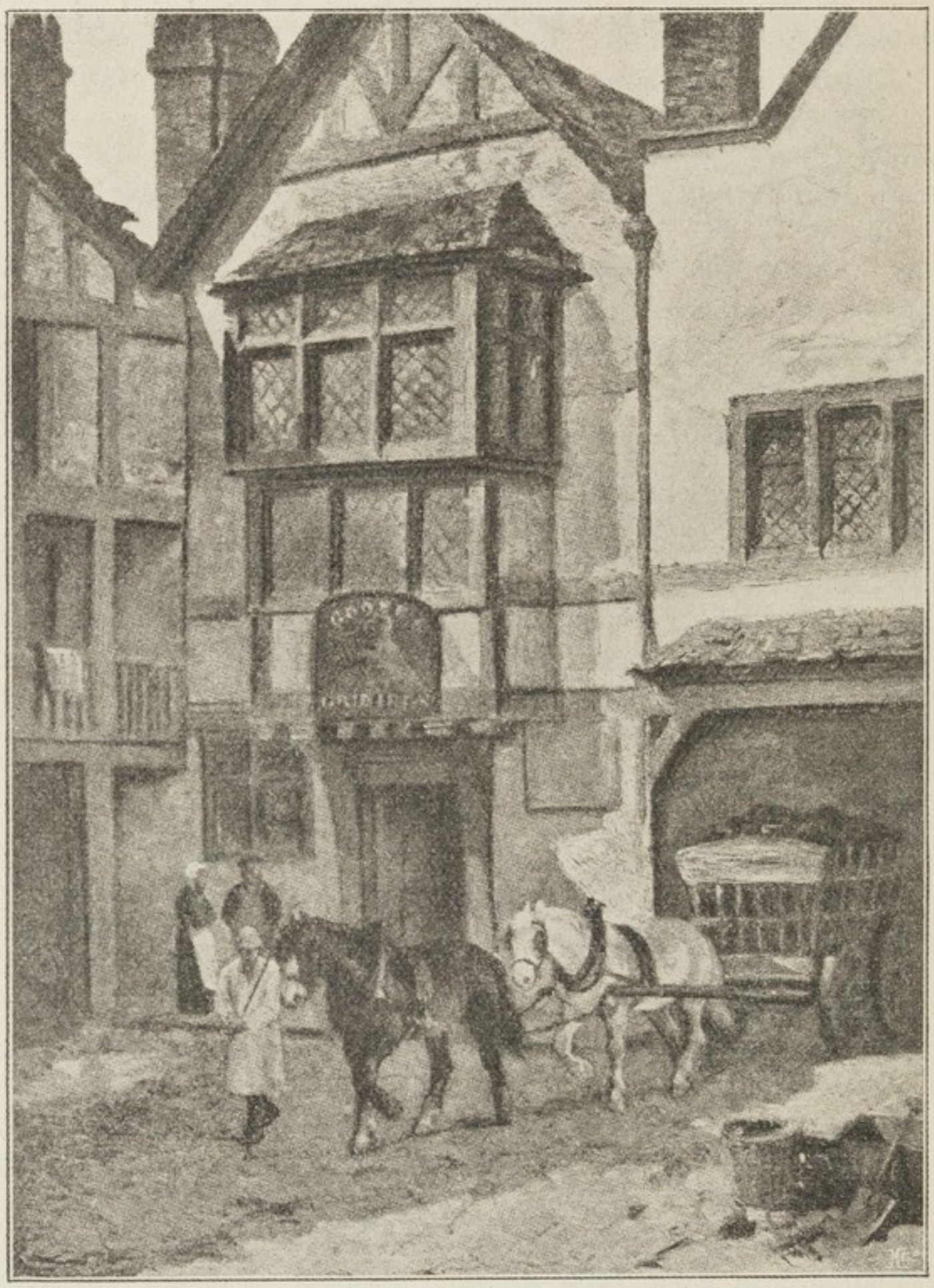
Notwithstanding the fact that Ashmole emphasized all kinds of peculiarities, he says nothing of the grounds that made him have himself admitted into the Fraternity in 1646. No one, therefore, could give an explanation. The grounds stated by Bro. Begemann are very probable. It is very likely, he says, that they are the same as those which Dr Stuckley mentions 65 years later in his short biography (1721) at the time of his application for admission, namely, curiosity, because he supposed that Masonry had preserved the secrets of antiquity. As a matter of fact it is not impossible that Ashmole and many other professional non-Masons sought for a secret in the Corporation of Masons. (37) This would also account for the fact that Ashmole, being disappointed in his hopes, had not visited the Lodge for years, and appeared again after 35 years on the occasion of a special invitation.

The 17th and 18th centuries are well known as a period of inquiries into all kinds of secrets. The Corporation of Masons was the only one that possessed a secret and a history preserved by traditions of the 14th and 15th centuries. In 1686 Dr Plot was able to write (38) that for this reason persons of high society had themselves admitted into the Society, and that this usage was spread over the whole of England.

According to Dr Plot still another reason is to be found in the archæologist Aubrey already quoted, who in 1691 wrote a few notes on Freemasonry, and speaks in particular of the signs and pass-words, of admissions, of ceremonies, of the help to be given to poor brethren and of the oath of secrecy.

During the succeeding years appeared here and there a few more references which are of little value to us; until in 1717 a remarkable event occurred. It is astonishing that absolutely nothing on the subject is to be found in the writings of the time. Dr Anderson's "Book of Constitutions" itself (1723) makes only a general and incomplete communication concerning what took place in London in 1717. In the 2nd edition of 1738 Dr Anderson gives the details which have been reproduced ever since in all the histories of modern Freemasonry. The general communications of 1723 received in 1738 the following form:—

(37) Cf. Kloss: De Vrymetselarij in hare ware beteckenis etc. Gonda, 1847 p. 299.
(38) Natural History of Staffordshire. 1686.



"THE GOOSE AND GRIDIRON TAVERN"

WHERE THE FIRST GRAND LODGE OF ENGLAND, WAS ORGANIZED ON JUNE 24th 1717

"After the conclusion of the Rebellion (1716) the few Lodges of London . . . . . found it advisable to meet under the chairmanship of a Grand Master, as a centre of union and harmony, *viz.* the Lodges which met at:—

1. "The Goose and Gridiron Tavern", in St. Paul's Churchyard.
2. "The Crown Ale-house", in Parker's Lane, near Drury Lane.
3. "The Apple Tree Tavern", Charles St., Covent Garden.
4. "The Rummer and Grapes Inn", Channel Row, Westminster.

"These Lodges, as well as a few old brethren, met at "The Apple Tree", where they at once constituted themselves in due form as a Grand Lodge, and immediately the quarterly meeting of the officers of the Lodges (called the Grand Lodge) was reconstituted; they passed a resolution to hold an *Annual Assembly* with a festival, and to choose on this occasion, within their bosom, a *Grand Master,* until the time when they should have the honour of possessing a noble brother at their head.

ANTONY SAYER
First Grand Master of the Grand Lodge of England in 1717

"On Midsummer Day in the third year of King George III (1717) the *Assembly* and the *Festival* of the Free and Accepted Masons took place in the above mentioned "Goose and Gridiron Tavern".

"Before dinner the oldest Master Mason in the chair (at present the Master of the Lodge) proposed a list of suitable candidates, and the brethren elected, by a majority of hands, Mr Anthony Sayer, gentleman, Grand Master of the Masons, Mrs. Jacob Lamball, carpenter, and capt. Jos. Elliot, captain, Grand Wardens, who, after being invested on the spot by the said oldest Master, with the badges of their Office and Power, were rightly congratulated by the Assembly which them homage."

The Grand Master Sayer ordered the Masters and Wardens of the Lodges to meet in session every quarter with the Grand Officers at the place stated in his invitation which would reach them through the Servant of the Lodge. (39)

It has been clearly proved that this account does not correspond with what really took place 20 years earlier. (40) In any case however, the Fraternity accepted in 1717 an organization till then unknown. The Ancient Ordinances make mention as a matter of fact of one sitting, but not of a central governing body.

In 1721 a noble Brother was elected Grand Master, *viz.* the Duke of Montagu, and as he and the Grand Lodge decided that all the copies of the Ancient Gothic Constitutions were imperfect, they charged Bro. James Anderson to give them a new and better form. Towards the end of 1721 the Grand Master appointed a committee of 14 learned Brethren to read Anderson's manuscript and to report on it. In 1722 the report was

(39) Begemann II, p. 35.
(40) Allgemeines Handbuch der Freimaurerei I, p. 233.

made. Except for a few slight modifications Anderson's work, *i. e.* his History, the Ancient Ordinances, the Directions and the Master's Song were approved and printed in 1723 as "Anderson's Constitutions". (41)

ROBERT FREKE GOULD
Masonic Historian
(1836—1915)

With "Anderson's Constitutions" begins, as it were, a new era. Let us, however, not exaggerate the matter as certain historians have done in regard to the Freemasonry of the first half of the 18th century. Several Brethren have warned us on this point. Thus, Bro. Cramer, in his "Allgemeine Freimaurerische Instruktionen" (42) says.—"The Masonic principle is manifested (1723) only in the germ, nor must exaggerated hopes be formed as to the new Masonry." Another German writer, Bro. Schiffmann says:— "We do not know the life of these Lodges, and, therefore, there is nothing to prove to us that there was any special activity as regards spiritual interests." . . . . . "The new Lodges were not encouraged in the pathway of a spiritual activity; no advice was given for their government—no instructions, not even a Ritual, supposing that this last was known to the Freemasons." And Dr Begemann confirms this state of things by saying: "At that time it is not possible to discover what we call the Masonic spirit although the Brethren of our own day persist in preserving too favourable an opinion of the English Grand Lodge." According to the English Bro. Speth (43) secretary to the "Quatuor Coronati Lodge" of London, most German writers are mistaken in imagining that the Freemasonry of the 18th century took its rise at once with all the projects not only attributed to it in England at the present time, but also with those attributed to it in Germany, which it never had in England. At the outset there was no thought of founding in England a society to be a school of good conduct, of pure morals, of a purified religion, and of tolerance for the well-being of the world and of society in general. . . . . The Lodges were merely social clubs in which men felt at their case. With the persistance characteristic of the English race they continued to make use of ceremonies, of which they did not perhaps understand the sense. There were absolutely no great purposes; all this was the result of a later development."

The 4 ancient Lodges mentioned above, which, as far as can be determined, were composed of professional and speculative members, still worked in 1717 with their traditional symbolism and remained faithful

(41) The Constitutions of the Freemasons, Containing the History, Charges, Regulations, etc., of that most Ancient and Right Worshipful Fraternity. For the Use of the Lodges. London 1723.

(42) P. 106.

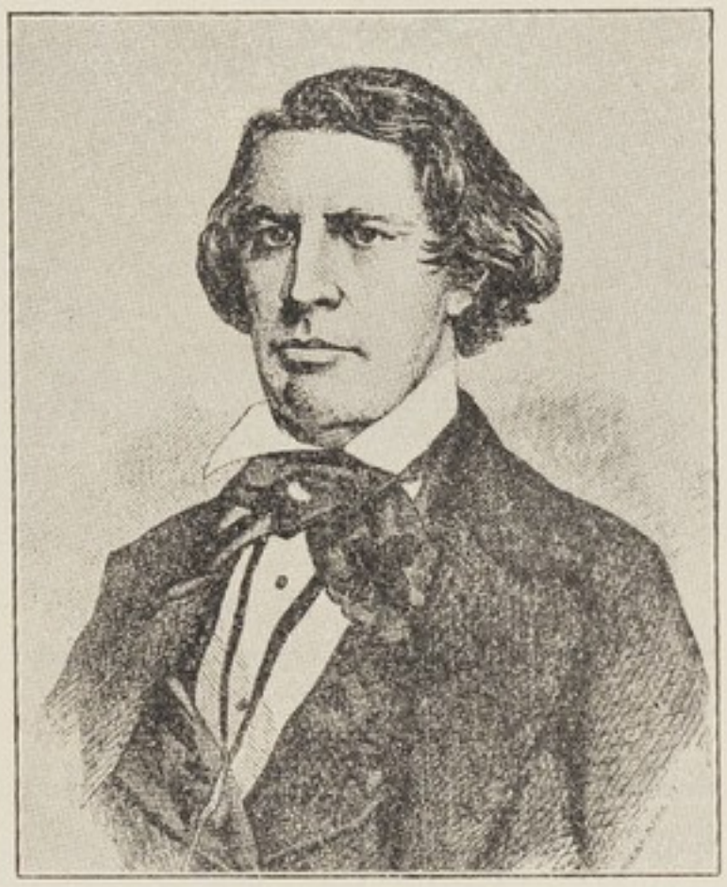
(43) Quoted by Begemann I, p. 15.

to their primitive calling as far as architecture was concerned. Certain writers, therefore, consider 1717 only as a mile-stone on the road of evolution, which the Masonic body, like any other body, has to follow. On this road a much more considerable step was taken in 1721, when, on the 29th of September, the Grand Lodge expressed the opinion that the Ancient Constitutions no longer sufficed, and that a new and better form was an end to be desired.

According to the eminent Bro. Gould the innovation manifested itself in the three following modifications:—

1. The introduction of expressions borrowed from the Freemasonry of Scotland, *viz.* "Entered Apprentice" and "Fellow Craft".
2. The prohibition to grant the degree of Master outside the Grand Lodge.
3. The abolition of the Christian religion as the religion of Freemasonry.

The first was only a change of terminology about which there is nothing further to be said except that it soon gave rise to a misunderstanding. The second, though probably justifiable, because the Lodges were not in a position to proceed to the reception of a Master in an appropriate manner, was cancelled two years later. But the third was of the greatest importance and was a clear line of demarcation between the Masonry of professional and that of speculative Masons.



ALBERT E. MACKEY
Masonic Author and American Jurist

The learned Bro. Mackey (44) writes on this point in his "History of Freemasonry"; —"The Masonry of the professionals has never been tolerant or cosmopolitan. Originally it had an ecclesiastical character. It was always Christian and always sectarian. Of all the differences that form the line of demarcation between speculative Masonry and that of the professionals this latter is undoubtedly the principal."

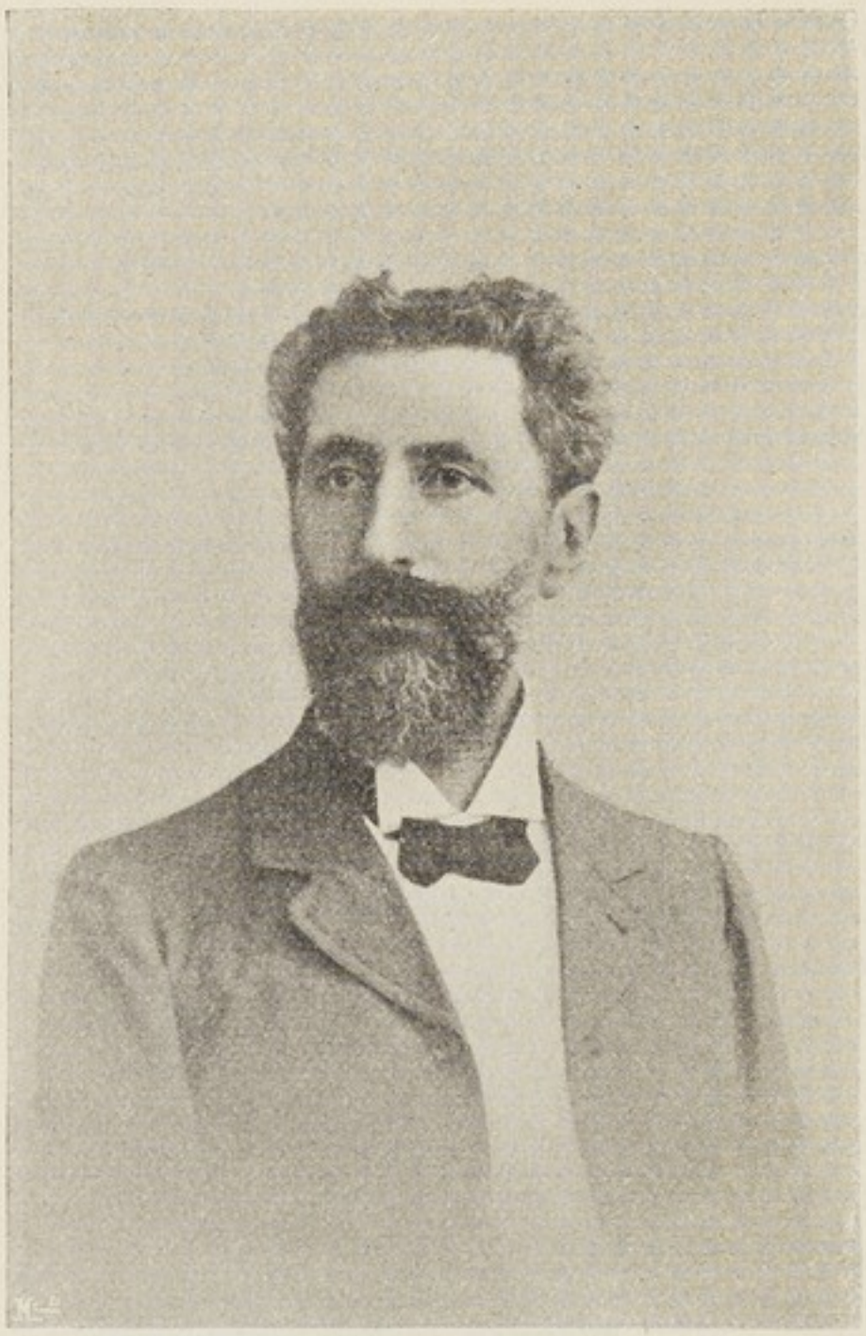
There is nothing surprising in a Mason revolting against an innovation, which, to quote Bro. Gould *verbatim,* was considered almost in the same way as we *(i. e.* the English Brethren) consider the absence of any religious formula in the so-called Masonry of the "Grand Orient of France".

The consequences are known. After a little hesitation, after even taking a step backwards in 1738, the Grand Lodge of England accepted in 1813 a formula which has only a partial connection with that of 1723.

The liberal definition of the Constitution of 1723 was the direct consequence of the desire of the young Grand Lodge to found a league for true friendship without any regard for any difference of religious or political opinions, of class, of employment, or of country; a league for all good and faithful men, men of honour and uprightness, who otherwise would always remain separated.

We must insist upon the fact that one of our greatest scholars of Masonic History acknowledges that in 1723 the Christian religion was no

(44) P. 41.



Bro. TH. G. G. VALETTE
Editor of the "Union Fraternelle"
Or. of The Hague

longer compulsory as the religion of Freemasonry (45) which also results from the words themselves of "Anderson's Constitution". In the latter we find formally pronounced the doctrine according to which our fraternity is a league for good and faithful men or men of honour and uprightness, without any regard to all those things which in the world, only gave and alas, too often still give to-day an opportunity of raising walls of separation.

But the words we have just quoted must not, on the other hand, give anyone the right to conclude that the Fraternity opposes in any way religion or Christianity. It has been said and frequently repeated that this is not, nor can it be, the task of Freemasonry. This latter as such never takes any side in either politics or religion; on these subjects each man must himself seek his own way according to his duty and his conscience.

It was just the intolerance, together with the coercion of certain parties and sects which must have been the reason why in the 18th century men took refuge in the Lodges and increased the number of them with a rapidity that astonishes us to-day. Within the circle of the Brethren, within the walls of the Lodge, one was freed from the sects which treated one another as heretics, and from political parties—those centres of intrigue.

It was thus in the 18th century that Freemasonry began the practice of tolerance, the most difficult of all the arts. Every man comes into the world with a propensity to rule, to subject others, and to compel them to accept what he considers as the truth. The first Grand Lodge had an immense success because it started out from the principle

"that no man and no corporation has the right to declare his personal interpretation of the truth to be compulsory for others", as is so well stated in the General Regulations that belong to the Statutes of the Grand Orient of the Low Countries. (46)

For this reason, too, Bro. Portig, pastor emeritus, at Goslar was able to declare (47) that, being based on the fact of tolerance, Anderson's Constitution is "the Freemasonry *par excellence*", for it is in it that the Freemasonry of 1723 really attained its greatest height.

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(45) Ars Quatuor Coronatorum, XXVI, 2, p. 212.

(46) This was written in 1913. Since March 1st, 1917 the Statutes and the General Regulations of the Grand Orient of the Low Countries have been replaced by a Constitution called "Grondwet voor de Orde van Vrijmetselaren onder het Grootoosten der Nederlanden."

(47) Dutch Translation in the "Fraternal Union" 1912, pp. 405 and 414.

LIST OF THE GRAND MASTERS OF THE GRAND LODGE OF ENGLAND 1717—1813

1717 ANTHONY SAYER.
1718 GEORGE PAYNE.
1719 J. T. DESAGULIERS, LL. D. F. R. S.
1720 GEORGE PAYNE.
1721 JOHN, Duke of Montague.
1722 PHILIPP, Duke of Wharton.
1723 FRANCIS SCOTT, Earl of Dalkeith.
1724 CHARLES LENOX, Duke of Richmond.
1725 JAMES HAMILTON, Lord Paisley.
1726 WILLIAM O'BRIEN, Earl of Inchiquin.
1727 HENRY HARE, Lord Coleraine.
1728 JAMES KING, Lord Kingston, G. M. of Ireland, 1730.
1729—1730 THOMAS HOWARD, Duke of Norfolk.
1731 THOMAS COKE, Lord Lovel, afterwards Earl of Leicester.
1732 ANTHONY BROWN, Viscount Montacute.
1733 JAMES LYON, Earl of Strathmore.
1734 JOHN LINDSAY, Earl of Crawfurd.
1735 THOMAS THYNNE, Viscount Weymouth.
1736 JOHN CAMPBELL, Earl of Loudoun.
1737 EDWARD BLIGH, Earl of Darnley.
1738 HENRY BRIDGES, Marquess of Carnarvon.
1739 ROBERT, Lord Raymond.
1740 JOHN KEITH, Earl of Kintore, G. M. of Scotland, 1738.
1741 JAMES DOUGLAS, Earl of Morton, G. M. of Scotland, 1739.
1742—43 JOHN, Viscount Dudley and Ward.
1744 THOMAS LYON, Earl of Strathmore & Kinghorn, G. M. of Scotland 1740.
1745—46 JAMES, Lord CRANSTOUN.
1747—51 Wm. Lord Byron.
1752—53 JOHN PROBY, Lord Carysfort.
1754—56 JAMES BRIDGES, Marquess of Carnarvon, afterwards Duke of Chandos.
1757—61 Sholto Douglas, Lord ABERDOUR, afterwards 17th Earl of Morton, G. M. of Scotland, 1755—56.
1762—63 Washington SHIRLEY, Earl Ferrers.
1764—66 CADWALLADER, Lord Blayney.
1767—71 HENRY SOMERSET, Duke of Beaufort.
1772—76 ROBERT EDWARD, Lord Petre.
1777—82 GEORGE MONTAGU, Duke of Manchester.
1782—90 H. R. H. HENRY FREDERIC, Duke of Cumberland.
1790—1813 H. R. H. The Prince GEORGE OF WALES (afterwards King George IV).
1813 H. R. H. AUGUSTUS FREDERIC, Duke of Sussex.

ATHOLL GRAND LODGE, 1753—1813

1753 ROBERT TURNER.

From July 1751 to 1753, this Body was governed by a Grand Committee

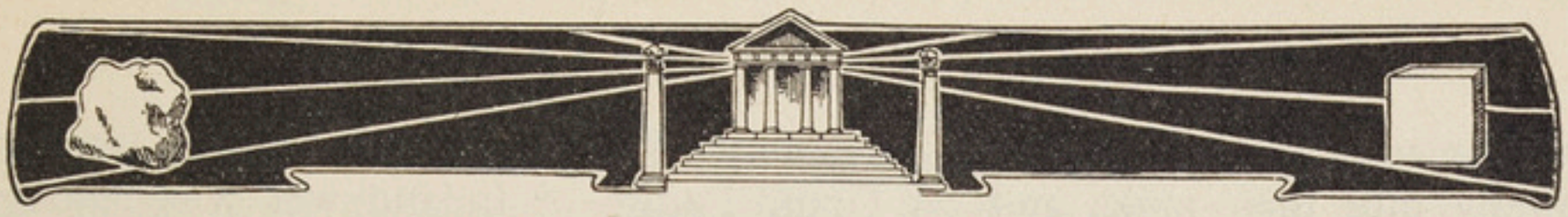
1754—55 Hon. EDWARD VAUGHAN.
1756—59 Earl of BLESINTON, G. M. of Ireland, 1738—38.
1760—65 THOMAS Earl of KELLY.
1766—70 Hon. THOMAS MATHEW. Prov. G. M. of Munster.
1771—74 JOHN 3rd Duke of Atholl, G. M. of Scotland, 1773.
1775—81 JOHN 4th Duke of Atholl, G. M. of Scotland, 1778—79.

During this year, late D. G. M., exercised the authority of G. M. as President of the Grand Committee.

1782—1791 WILLIAM RANDAL, Earl of Antrim, afterwards Marquess of Antrim, G. M. of Ireland 1773 and 1779.
1791—1813 JOHN 4th Duke of Atholl.
1813 H. R. H. The Duke of KENT.

UNITED GRAND LODGE OF ENGLAND

1813—43 H. R. H. The Duke of SUSSEX.
1844—70 Earl of ZETLAND.
1870—74 Earl de GREY and RIPON, afterwards Marquess of Ripon.
1874—1901 H. R. H. The Prince of WALES (afterwards King Edward VII).
1901 H. R. H. The Duke of CONNAUGHT and STRATHEARN.



II. FREEMASONRY FROM 1717 IN THE DIFFERENT COUNTRIES

ENGLAND

It is truly in 1717 that on the altar of the GRAND LODGE OF ENGLAND the torch of pure and ancient Masonry was rekindled and its flame shone forth again.

A regrettable schism sprang up in 1751 and divided the English Masons into *Ancient* and *Modern* ones. The schism took place under the Mastership of Lord Byron (1747—1752) and was provoked by the radiation of Lodges constituted in quarterly meetings and which did not pay their contributions for benevolence. It might also have sprung from the difference between the Constitutions of 1723 and 1738. The struggle between the Ancients and the Moderns lasted till 1813 ; on the 1st December of that year the Duke of Kent was elected Grand Master and by next St. John's the Freemasonry of England were reunited in one society. A Grand Lodge was then constituted and at the end of the negotiations and on the proposal of the Duke of Kent, the Duke of Sussex was unanimously elected Grand Master of the United Grand Lodge of the ancient Masons of England and His Highness received the homage of the Brotherhood.

In 1843 the first Earl of Zetland succeeded the Duke of Sussex and his Grandmastership lasted till 1870. In 1874 the Prince of Wales, initiated in 1869 by the King of Sweden was designated as Grand Master and remained so till his accession to the throne of Great Britain when he took the name of Edward VII. It was in 1901.

The Duke of Connaught succeeded him as Grand Master and remains so till to-day.

Total Number of Lodges: 3000, of which 500 in London. Members: 160,000.

IRELAND

Founded on the 6th April 1731 the GRAND LODGE OF IRELAND had James Kingston for its first Grand Master. There was also a schism in 1805 provoked by an unscrupulous Grand Secretary. He fomented the creation of a Grand Lodge of Ulster which lasted till 1814 when the old order of things was reestablished by the union of the Grand Lodges of England

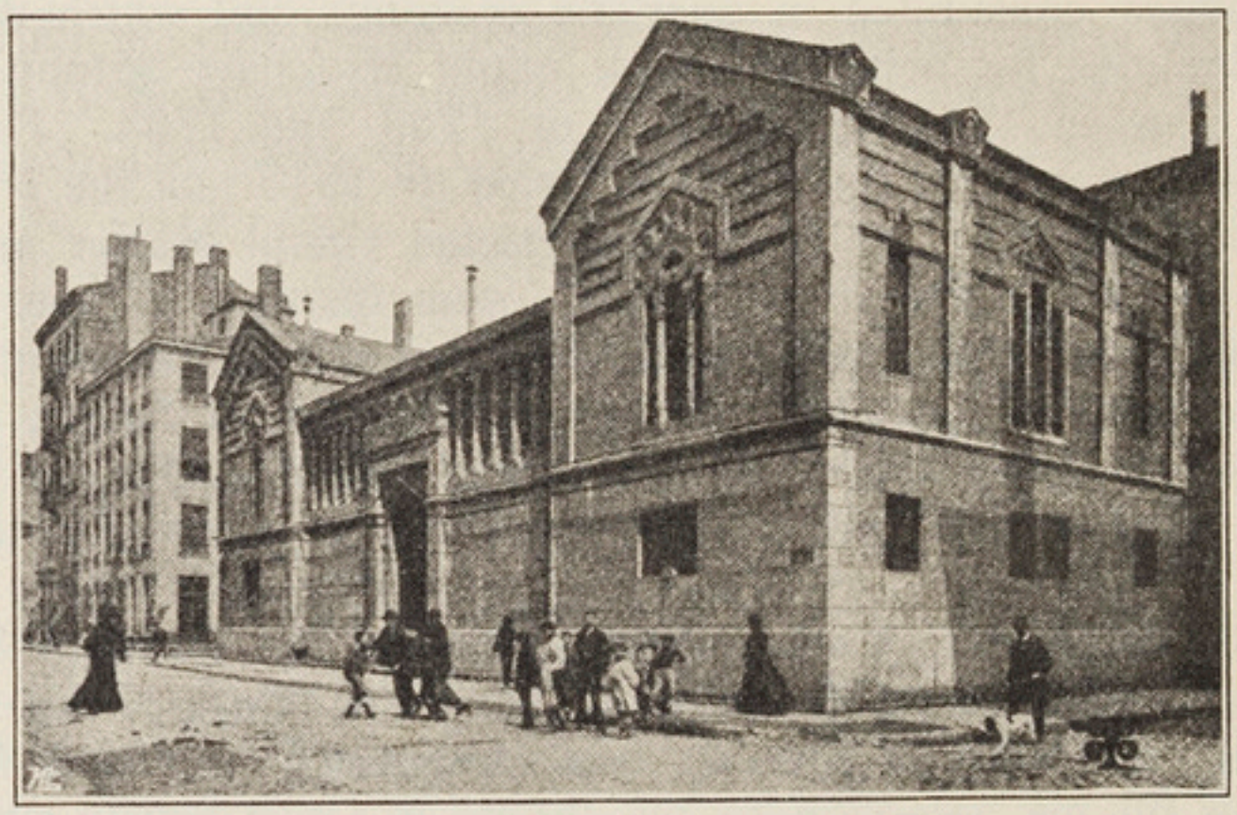
and Ireland against the guilty secretary. The dissenting Lodges returned rapidly into their ranks and the Grand Lodge of Ireland was wise enough to receive their submission.

Total number of Lodges: 450. Members: 20,000.

SCOTLAND

The GRAND LODGE OF SCOTLAND was founded on the 15th October 1736. Lord Aberdorn was reelected Grand Master in 1756 and this was the first case of reelection since the foundation of this Grand Lodge. On the 26th May 1799 the Grand Lodge of Scotland decided as follows: It authorises the three degrees of Masonry and those only of Apprentice of Companion and of Master Mason which constituted the ancient Order of St. John. The reconciliation with the Lodge of Kilwinning was brought about in 1658 and this Lodge was placed at the head of the Workshops of Scotland without a number, the other Lodges were afterwards classified according to their charters. A schism broke out about the Lodge of Edinburgh and was ended in 1813. The Temple of George Street 98 at Edinburgh was consecrated and inaugurated in 1859.

Total number of Lodges: 1110. Members: 52,000.



MASONIC TEMPLE, LYONS (FRANCE)

FRANCE

The first Lodge of France seems to date from 1736, and it appears that Masonry was imported into France by lord d'Harnouester (or Derwentwater). A great festival took place on the 24th June 1738 at Lunéville at which the Duke of Antin replaced lord d'Harnouester as Grand Master. There was a quarrel about Masonic Grades, but a fusion was brought about in 1773 and the *Grand Lodge of France* was then created. After these events the Duke of Chartres was installed as Grand Master and on the 27th December 1773 the Grand National Lodge became the GRAND ORIENT OF FRANCE.

The Grand Orient reduced the number of its Grades to four thus patronising with its official sanction the *"Modern Rite"*. On the 22nd September the Count de Grasse Tilly founded at Paris a Supreme Council of the 33d degree, a new organism which gave itself the name of: "ANCIENT AND ACCEPTED SCOTCH RITE." In 1871 the office of Grand Master was abolished and the head of the Grand Orient bore after that the name of *President of the Order*. In 1877 the Grand Orient revised its constitutions and suppressed the formula of Grand Architect of the Universe.

Total Number of Lodges of the Grand Orient of France: 465. Members: 35,000.

* * *

The GRAND LODGE OF FRANCE, second group, has been founded in 1895, under the auspices of the Supreme Council; it works with the three degrees, whereas the Supreme Council reserves for itself the degrees 4th to 33rd.

Total of the Lodges: 136. Members: 8500.

* * *

The NATIONAL INDEPENDENT AND REGULAR GRAND LODGE OF FRANCE AND THE COLONIES was created in November 1913 to give satisfaction to the French Freemasons who desire to come closer to the Masonic Groups of the other countries. This new Grand Lodge is recognized since 1913 by the Grand Lodges of England, the United States and Australia. It has adopted the formula of the Grand Architect of the Universe and placed the Bible on the altar. Moreover it has rallied to the altered rite of the Scotch regime.

There are a few Lodges and several are being formed.

GERMANY

The first German Lodge was established on the 6th December 1737 at Hamburg. It was this Lodge which on the 14th August 1738 initiated the hereditary Prince of Prussia who later became King Frederick the Great. This latter organized a private Lodge in his castle of Reinsberg which became the starting point of Freemasonry in Prussia; it was afterwards on the 13th September 1740 removed to Berlin. It is from this Lodge that the first German Grand Lodge sprung:

I. THE NATIONAL MOTHER GRAND LODGE "THE THREE GLOBES" AT BERLIN

This Grand Lodge was constituted on the 24th June 1744 and soon founded other Lodges. From 1766 there reigned in Germany a great confusion of Masonic systems; among them that of the "Strict Observance" played an important part, but the Grand Lodge of "The three Globes" declared itself independent of this latter. The system of this Grand Lodge comprises seven Grades. The Grand Lodge united in 1839 with the "Prussian Union of Grand Masters" and in agreement with the other two Grand Lodges of Prussia formed the "United Grand Lodge of Germany."

Total Number of Lodges: 151. Members: 17,400.

II. THE NATIONAL GRAND LODGE OF THE GERMAN FREEMASONS AT BERLIN

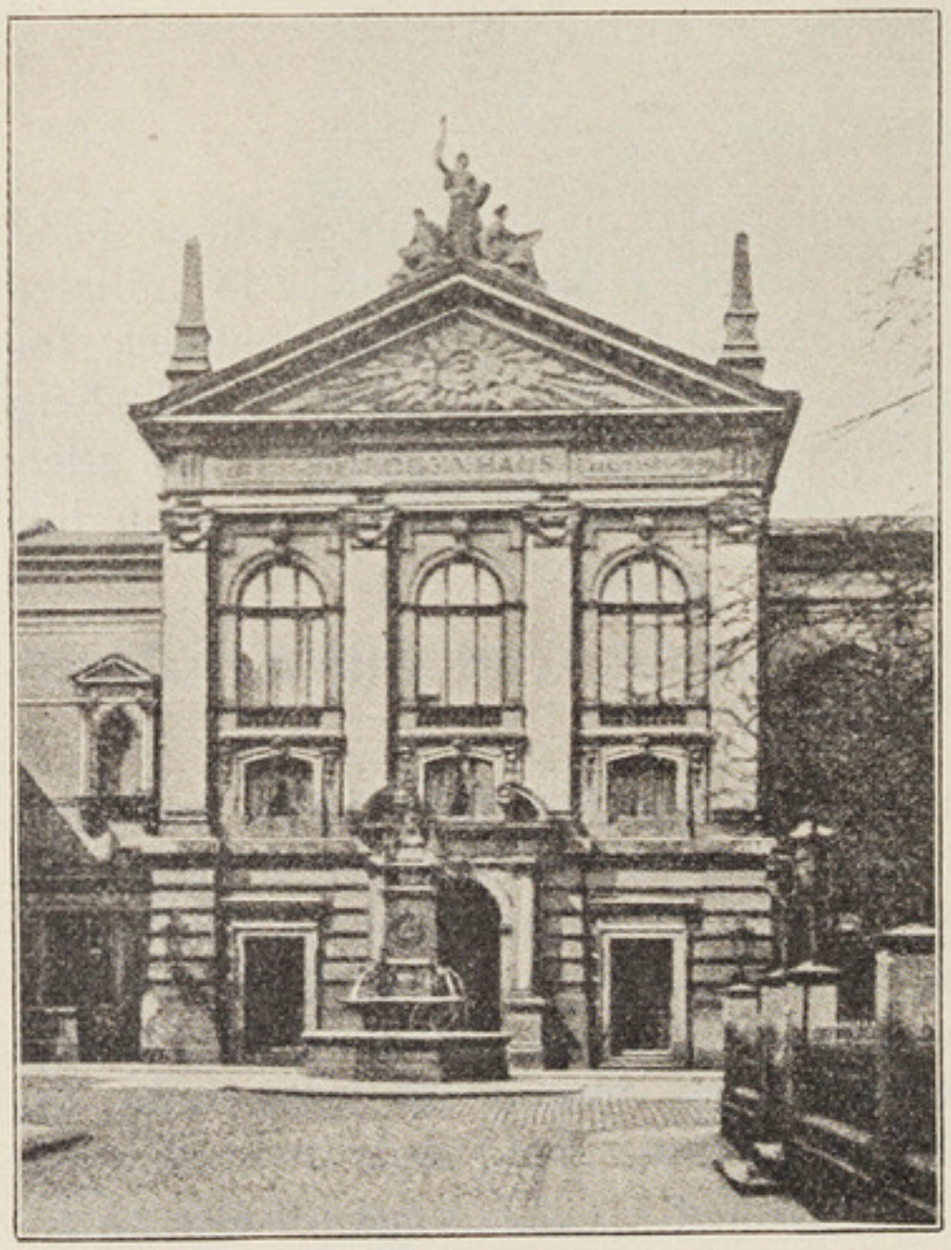
It was founded on the 2nd December 1770 by Zinnendorf, a partisan of the Strict Observance and Grand Master of the „Three Globes“ which he left to found Lodges of the Swedish Rite. He founded a dozen Lodges in 1770 which latter constituted the new Grand Lodge. It is in this Group that in 1840 Prince William of Prussia afterwards Emperor William I as well as his late son Emperor Frederick III who entered in 1853 were initiated. Prince Frederick Leopold of Prussia was initiated in 1889 and became Grand Master in 1895.

Total Number of Lodges: 147. Members: 16,303.

III. THE GRAND LODGE OF PRUSSIA "ROYAL YORK OF FRIENDSHIP" AT BERLIN

This Group was constituted on the 24th July 1865 in consequence of the initiation of Edward, duke of York (brother of King George III) in taking the name of "*Royal York of Friendship*". It was recognized by the Grand Lodge of England and on the 11th June 1798 took the name of Grand Lodge of Prussia. The questions of ritual are submitted to a Committee "the Interior Orient". When the Grand Lodge of Hanover went to sleep most of the Lodges rallied to the Grand Lodge "Royal York".

Total Number of Lodges: 81. Members: 8376.



MASONIC TEMPLE AT HAMBURG

IV. THE GRAND LODGE OF HAMBURG.

We have seen that it was at Hamburg that the most ancient German Lodge was founded and its Venerable was designated on the 30th October 1740 as Provincial Grand Master for Hamburg and Lower Saxony. During a certain time it holds with the Strict Observance, but Schrœder, an eminent Mason and Venerable of "Emanuel Lodge" organized the formation of the Grand Lodge of Hamburg. It became a contracting part of the United Grand Lodge of Germany in 1873.

Total Number of Lodges: 63. Membres 5560.

V. THE NATIONAL GRAND LODGE OF SAXONY AT DRESDEN

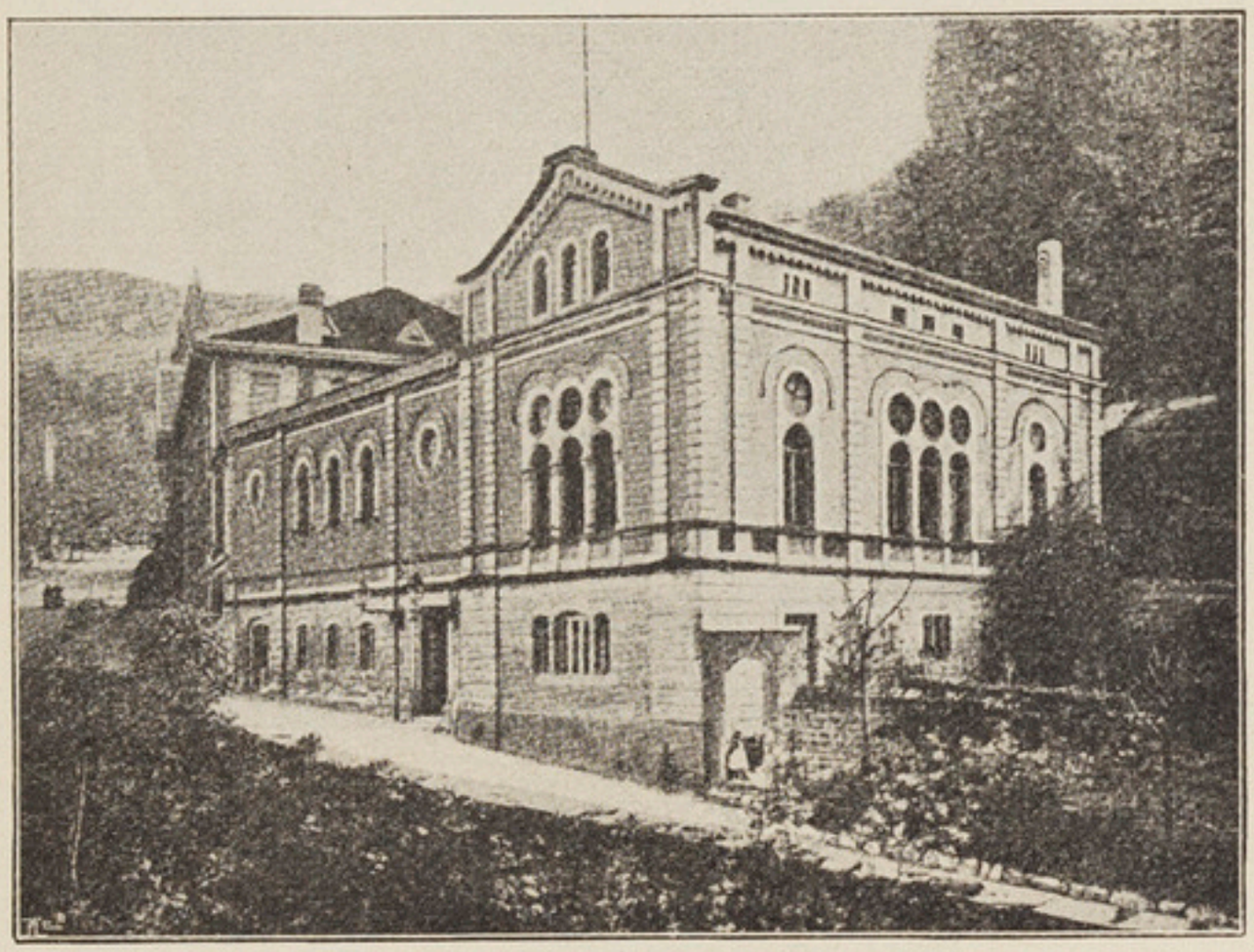
The first Lodge of this country dates from 1738 and the Grand Lodge was organized in 1762 but is united with the Strict Observance. Negotiations begun in 1805 resulted in 1805 in the creation of a Saxon Grand Lodge.

Total Number of Lodges: 38. Members: 5926.

VI. THE GRAND LODGE "THE SUN" AT BAYREUTH

A Lodge was established in 1741 at Bayreuth which in 1744 took the name of Grand Lodge, but it did not last. Bayreuth having been handed over to the Crown of Bavaria in 1810 a Provincial Grand Lodge was organized in 1811 under the title of Independent Grand Lodge. Since 1857 this Grand Lodge has prospered thanks to some illustrious Masons.

Total Number of Lodges: 38. Members: 3914.



MASONIC TEMPLE AT HEIDELBERG

VII. ECLECTIC GRAND LODGE AT FRANKFORT ON THE MAIN.

The first Grand Lodge of Frankfort dates from 1742. In 1783 at the time of the Convention of Wilhelmsbad the Lodges of Frankfort united under the name of "Eclectic Union" proscribing the "high degrees" but this proscription was not maintained.

Total Number of Lodges: 25. Members: 3786.

VIII. THE GRAND LODGE "CONCORDIA" OF DARMSTADT

It was founded in 1846 by Lodges belonging to the Eclectic Union of Frankfort and opposed to the "humanitarian" principle, an important dogma of the Frankfurter Masonry.

Total Number of Lodges: 8. Members 725.

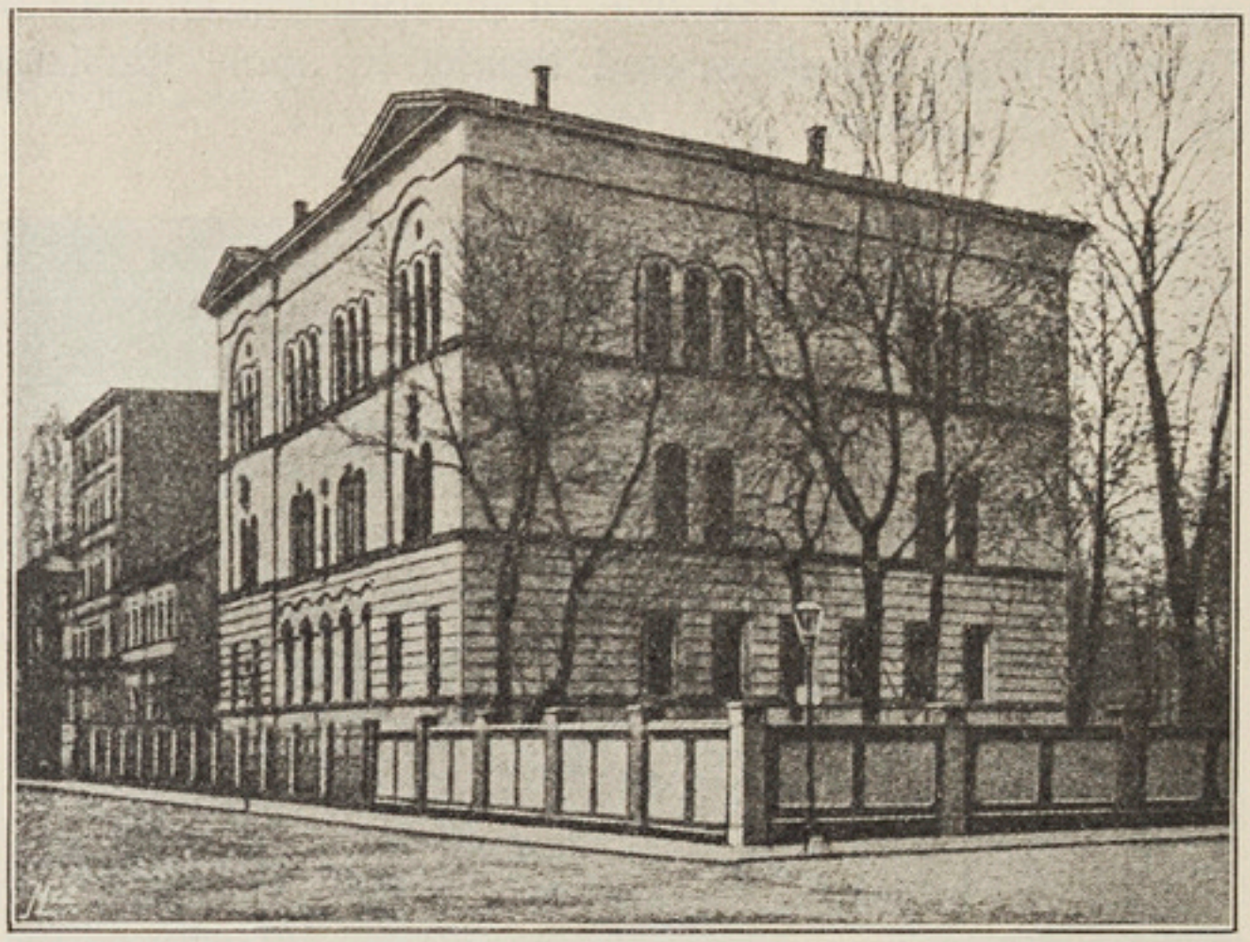
IX. THE FIVE INDEPENDENT LODGES OF GERMANY

These five Lodges are not placed under the Obedience of any of the above Authorities. They are:—

Minerva of the three Palms of Leipzic founded in 1741.

Baldwin of the Linden at Leipzic founded in 1776 which has belonged to several Grand Lodges but maintained its independence since 1824.

Archimedes of the Three Tracing Tables at Altenburg founded in 1742 declared itself independent in 1786, united with the Eclectic Union from 1788 to 1793 and then became again independent.



MASONIC TEMPLE OF THE LODGE APOLLO, LEIPZIG

Archimedes of the Eternel Union at Gera constituted in 1804 obtained in 1806 an English patent and in 1811 became independent.

Charles of the Crown of Rue at Hildburghausen established in 1786 received a patent from London. The Wars of the Empire provoked its independence.

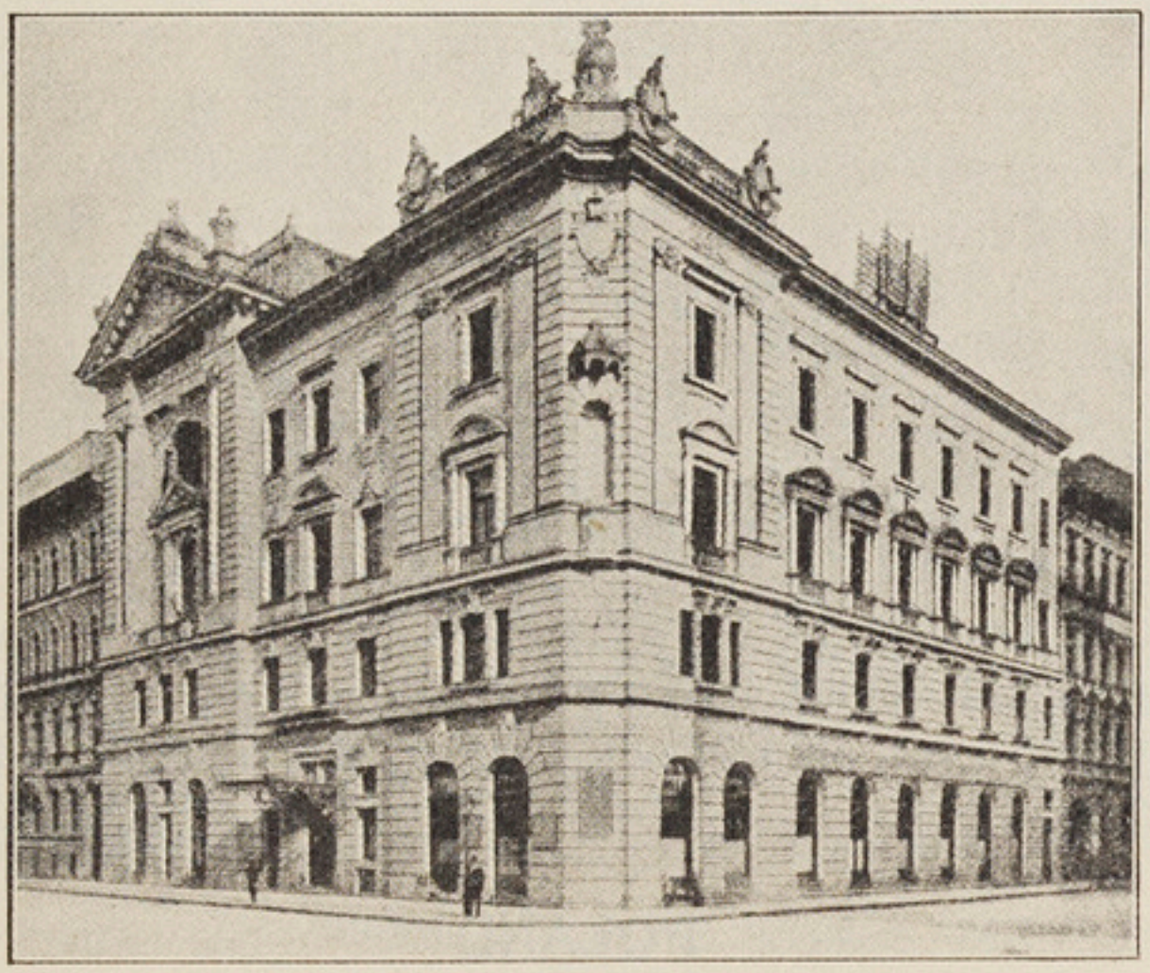
Total Number of Lodges: 5. Members: 1433.

AUSTRIA-HUNGARY

A first Lodge was created at Prague towards 1727, another at Vienna in 1742, then others followed in different towns. In 1784 a Grand Lodge for Austria was founded, but the following year an imperial edict suppressed the Lodges of the towns and villages which were not the seat of a Government, then in 1792 the Lodges were closed and in 1795 an edict ordered their dissolution.

In 1886 the SYMBOLIC GRAND LODGE OF HUNGARY was founded and still prospers. In Austria the Masons are received into Hungarian Lodges and the members are at the same time Austrian subjects and Hungarian Freemasons.

Total Number of Lodges: 91. Members: 6526.



BUILDING OF THE MASONIC LODGES, AT BUDAPEST
Seat of the Hungarian Grand Lodge

SWEDEN, DENMARK AND NORWAY

The Grand Lodges of these three countries have a special Rite of a religious character. The first Lodge of Sweden dates from 1735 and the Grand Lodge from 1760. In Denmark the first Lodge saw the light in 1743 at Copenhagen and in Norway the most ancient Lodge dates from 1745 and the Grand Lodge was established in 1891.

Total Number of Lodges in Sweden: 45. Members: 13,600.
Total Number of Lodges in Norway: 16. Members: 4300.
Total Number of Lodges in Denmark: 12. Members 5800.

HOLLAND

Already in 1731 we find a Lodge at the Hague in which D. Desaguliers received the duke of Lorraine who became Emperor Francis I. On the 27th December 1756 a group of Lodges founded the NATIONAL GRAND LODGE OF HOLLAND.

Total Number of Lodges: 105. Members: 4700.

BELGIUM

The Lodge of Mons "The Perfect Union" asserts that it was founded in 1721. The different fluctuations of this country sometimes towards

France, sometimes towards the Netherlands are known. The Revolution of 1830 which rendered Belgium independent caused the Lodges to found the GRAND ORIENT OF BELGIUM on the 25th February 1832. The SUPREME BELGIAN COUNCIL dates from 1817.

Total Number of Lodges: 23. Members: 2500.

LUXEMBURG

A Supreme Council which is not of the Scottish Rite was established in 1849. It bears the name of: SUPREME COUNCIL MASONIC CHIEF OF THE ORDER OF THE GRAND DUCHY OF LUXEMBURG. It counts only one Lodge "The Children of the fortified Concordia" founded in 1803.

Members: 80.

RUSSIA

Masonry was prosperous in this country, in 1819 there were 24 Lodges and already in 1732 it had existed in Russia, but in 1822 it was suppressed by a decree still in force but which will no doubt disappear after the Revolution of 1917.

POLAND

Already before 1739 there were Lodges in Poland and especially at Varsaw. There was a GRAND ORIENT OF POLAND in 1784. In spite of the political events there were 30 Lodges in 1818 but on the 12th August 1822 a royal decree of the Czar forbade Masonic meetings the same as in Russia.

SWITZERLAND

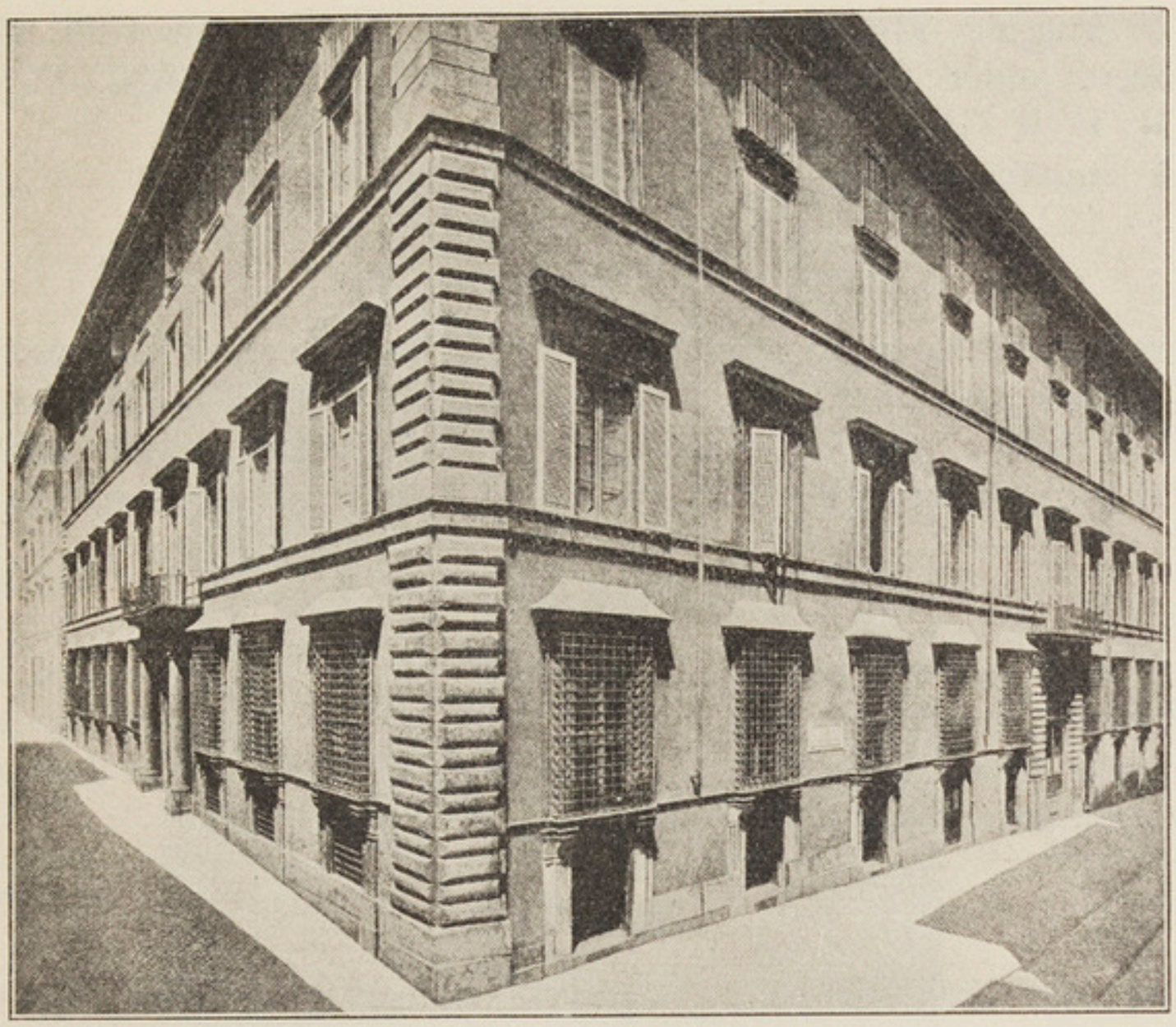
Masonry appeared at Geneva in 1736, then spread over Switzerland and a series of Grand Lodges followed; divers organisations formed themselves in 1818, there was an English Provincial Grand Lodge at Berne, then in 1822, Berne and Vaud formed a National Grand Lodge of Switzerland. On the 24th July 1844 was formed the SWISS GRAND LODGE ALPINA. There is a SUPREME COUNCIL OF SWITZERLAND at Lausanne and a SCOTCH DIRECTORY at Geneva for the High Degrees.

Total Number of Lodges: 35. Members: 4500.

ITALY

The first Lodge was founded at Florence in 1733. Masonry was in Italy as elsewhere the object of papal persecution which did not prevent Lodges being founded and on the 1st January 1862 twenty Lodges organized the GRAND ORIENT OF ITALY.

Total Number of Lodges: 476. Members: 15,000.



SEAT OF THE GRAND ORIENT AND OF THE SUPREME COUNCIL OF ITALY
Rome

SPAIN

Already in 1728 the Duke of Wharton founded a Lodge in Madrid but in 1751 a decree of Ferdinand VII condemned the Freemasons to death. However better times came in 1767—a Grand Lodge was founded which in 1770 became a Grand Orient. Spanish Masonry passed through critical times, however already in 1901 we find a GRAND ORIENT OF SPAIN at Madrid.

Moreover there exists a SYMBOLIC REGIONAL GRAND LODGE OF CATELANIA AND BALEARIC founded in 1885.

Total Number of Lodges: 98. Members: 4850.

PORTUGAL

A Lodge was established in 1735 at Lisbon and Masonry developped till 1743 when a royal decree stopped it. But it revived again, passed through difficult times until 1869 when it succeeded in concentrating all the Groups in a UNITED LUSITANIAN GRAND LODGE.

Total Number of Lodges: 135. Members: 4300.

GREECE

Towards 1809 Lodges were formed in Greece, and a Grand Lodge created towards 1840—but all trace of this one has disappeared. Several

centres of irregular Masonry were established, however in 1898 all these Groups were joined under the title of GRAND ORIENT AND SUPREME COUNCIL FOR GREECE.

Total Number of Lodges: 17. Members: 950.

TURKEY

Divers Grand Lodges and Grand Orients established Lodges in this country already in 1738; a GRAND ORIENT OF TURKEY was even founded in 1908. Since the war (1914—1917) there are no news about them, but just before there were 23 Lodges and 10 in formation.

ROUMANIA

There were in 1880 twenty Lodges in this country; they had founded the NATIONAL GRAND LODGE OF ROUMANIA. To-day the war has also plunged Roumanian Masonry into silence, but it will be reformed stronger and more long-lived than before.

SERBIA

During the last twenty years divers Lodges have been organized at Belgrade—and thanks to Greek Masonry a SUPREME COUNCIL OF SERBIA has been founded on the 10/23 May 1912. Four Lodges were known before the present war.

Total Number of Lodges: 12.

ASIA

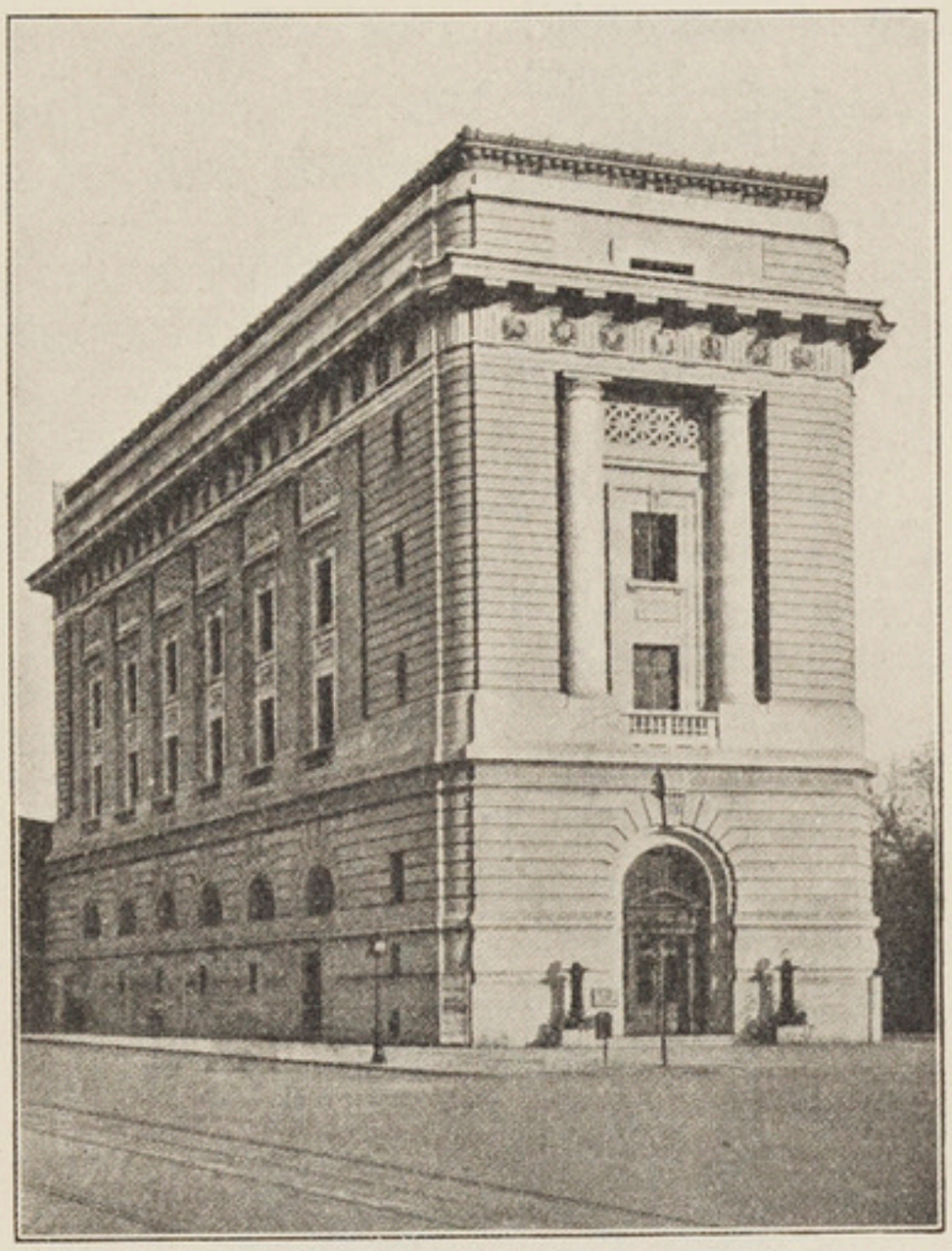
English Lodges exist in India since 1740. There are more than 200 English Lodges in Asia—about 40 Scotch Lodges, two of German language—14 of French—4 of Italian—17 of Spanish—3 of Portuguese—about twenty of Dutch language in the East Indies.

AFRICA

There is a NATIONAL GRAND LODGE OF EGYPT (40 Lodges) a GRAND LODGE OF LIBERIA (9 Lodges) and numerous Lodges, of which 200 are attached to the Grand Lodge of England—20 to the Grand Lodge of Ireland—48 to the Grand Lodge of Scotland—10 are of German language—70 to the Grand Lodges of France—31 to the Grand Orient of the Netherlands—2 to the Grand Orient of Belgium—20 to the Grand Orient of Italy—4 to the Grand Orient of Spain—and 24 to the United Lusitanian Grand Orient.

NORTH AMERICA

The most ancient Lodges of the North American Continent date from 1733 and 1735. Masonry spread rapidly in America. In 1850 there existed 28 Grand Lodges — now there are 50 in the United States and 9 in the Colonies. Here they follow in order of creation:



THE NEW MASONIC TEMPLE, WASHINGTON

		Lodges	Members
1733	Grand Lodge of MASSACHUSSETS	261	70,254
1771	" " " NORTH CAROLINA	438	24,500
1777	" " " VIRGINIA	326	25,734
1781	" " " NEW-YORK	852	197,423
1786	" " " GEORGIA	660	41,000
1786	" " " PENNSYLVANIA	495	116,500
1786	" " " NEW-JERSEY	201	42,261
1787	" " " MARYLAND	116	17,800
1787	" " " SOUTH CAROLINA	262	17,165
1789	" " " CONNECTICUT	112	21,500
1789	" " " NEW HAMPSHIRE	80	11,000
1791	" " " RHODE ISLAND	37	8,833
1794	" " " VERMONT	109	14,241
1800	" " " KENTUCKY	600	43,000
1806	" " " DELAWARE	24	3,600
1808	" " " OHIO	629	101,185
1810	" " " COLUMBIA DISTRICT	41	10,171
1812	" " " LOUISIANA	227	17,768
1813	" " " TENNESSEE	460	28,000
1818	" " " INDIANA	702	64,500
1818	" " " MISSISSIPI	380	22,000
1820	" " " MAINE	205	30,294

1821	Grand Lodge of	MISSOURI	528	62,000
1821	„ „ „	ALABAMA	554	27,916
1830	„ „ „	FLORIDA	225	12,051
1832	„ „ „	ARKANSAS	565	21,500
1837	„ „ „	TEXAS	878	65,594
1840	„ „ „	ILLINOIS	815	112,000
1843	„ „ „	WISCONSIN	271	30,551
1844	„ „ „	IOWA	525	50,100
1844	„ „ „	MICHIGAN	436	82,551
1850	„ „ „	KANSAS	411	41,668
1850	„ „ „	CALIFORNIA	373	53,179
1851	„ „ „	OREGON	145	14,560
1853	„ „ „	MINNESOTA	260	31,000
1857	„ „ „	NEBRASKA	265	22,100
1858	„ „ „	WASHINGTON	196	21,698
1861	„ „ „	COLORADO	132	18,175
1865	„ „ „	NEVADA	25	2,100
1866	„ „ „	MONTANA	82	7,200
1866	„ „ „	WEST-VIRGINIA	147	16,708
1867	„ „ „	IDAHO	63	4,815
1872	„ „ „	UTAH	19	2,450
1874	„ „ „	INDIAN TERRITORY	560	71,001
1874	„ „ „	WYOMING	35	3,200
1875	„ „ „	SOUTH DAKOTA	142	11,163
1877	„ „ „	NEW MEXICO	42	3,450
1882	„ „ „	ARIZONA	22	2,500
1889	„ „ „	NORTH DAKOTA	106	9,250
1892	„ „ „	TERRITORY OF OKLAHOMA and INDIAN TERRITORY	—	—

In 30 States there are Negro Grand Lodges.

Total Numb. of Lodges: 15,030. Total of Members: 1,728,300.

CANADA

The first Lodge was created in 1738; at present there are 9 Grand Lodges:

			Lodges	Members
1858	Grand Lodge of	CANADA (Ontario)	445	58,000
1867	„ „ „	NEW BRUNSWICK	40	3,500
1869	„ „ „	NOVA SCOTIA	75	6,150
1869	„ „ „	QUEBEC	67	8,200
1871	„ „ „	BRITISH COLUMBIA	79	7,678
1875	„ „ „	MANITOBA	80	7,241
1875	„ „ „	PRINCE EDWARD ISLAND	15	850
1906	„ „ „	ALBERTA (Canada)	85	6,050
1906	„ „ „	SASKATCHEWAN	110	6,000

Total Numb. of Lodges: 996. Total Numb. of Members: 103,669.

CENTRAL AMERICA

Masonry is more recent in this part of America where catholicism reigned supreme. We find however:

		Lodges	Members
1824	Grand Orient of HAITI	64	4,000
1859	„ Lodge „ CUBA	69	3,000
1865	„ „ „ MEXICO	18	1,200
1885	„ „ „ PORTO RICO	37	1,560
1899	„ „ „ COSTA RICA	10	300
1903	„ „ „ GUATEMALA	12	400
1908	„ „ „ ST DOMINGO	13	300
1908	„ „ „ SAN SALVADOR	5	210
1912	„ „ „ PANAMA	3	80

Total Numb. of Lodges: 231. Total Numb. of Members 11,050.

THE NEW MASONIC TEMPLE, NEW YORK

SOUTH AMERICA

Freemasonry only penetrated later in South America. We find at the present time the following groups:

The Grand Orient of BRAZIL which is supposed to date from 1822 and to count 390 Lodges.
„ „ „ „ VENEZUELA with 24 Lodges.
„ „ „ „ URUGUAY founded in 1856 and having 18 Lodges.

The Grand Orient of PARAGUAY founded in 1856 and having 9 Lodges
" " " " PARANA with 12 Lodges.
" " " " RIO GRANDE DO SUL founded 1893, counting 40 Lodges.
" " " " ARGENTINE REPUBLIC founded 1857, counting 135 Lodges.
" " Lodge " CHILI with 27 Lodges.

A Grand Lodge of PERU and a Grand Lodge of COLUMBIA are sometimes spoken of, but these groups give but rarely signs of life.

Besides these Grand Orients 24 Lodges are under the Obedience of the Grand Lodge of England — 7 under that of Scotland — 7 under that of the Grand Lodge of Hamburg — 8 under that of the French Masonry — 12 under that of the Grand Orient of Italy — 2 under that of the Spanish Grand Orient and two under the Grand Orient of the Netherlands.

Total Numb. of Lodges: 716. Total of Members: 36,000.

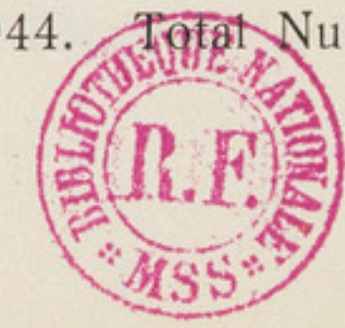
MASONIC TEMPLE, SYDNEY (AUSTRALIA)

AUSTRALIA

There were some Lodges established towards 1820, but the organisation of Australian Masonry dates from 1884. It includes to-day 7 groups:

		Lodges	Members
1884	Grand Lodge of SOUTH AUSTRALIA	77	5,800
1888	" " " NEW SOUTH WALES . . .	260	21,502
1889	" " " VICTORIA	215	14,339
1890	" " " NEW ZEALAND	197	13,916
1890	" " " TASMANIA	31	1,500
1900	" " " WEST. AUSTRALIA	96	4,200
1903	" " " QUEENSLAND	68	2,500

Total Numb. of Lodges: 944. Total Numb. of Members: 63,757.



DIVERS COUNTRIES

Total Numb. of Lodges: 100. Total Numb. of Members: 10,000.

Freemasonry in 1917 comprises: 24,788 Lodges — 2,358,140 members.

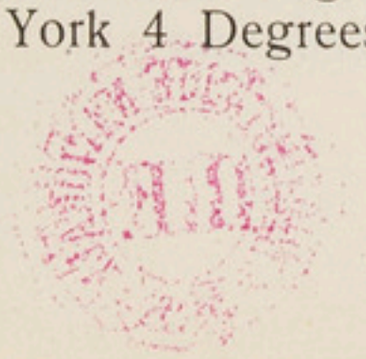
PHILOSOPHIC MASONRY (HIGH DEGREES)

This Masonry which can only receive Master Masons practising the degrees from the 4th to the 33d comprises at present 28 Supreme Councils.

1801	Supreme	Council	of	the Southern Jurisdiction at WASHINGTON
1804	"	"	"	FRANCE and her Dependencies
1811	"	"	"	SPAIN
1813	"	"	"	Northern Jurisdiction at NEW YORK
1817	"	"	"	BELGIUM
1824	"	"	"	IRELAND
1829	"	"	"	BRAZIL
1830	"	"	"	PERU
1833	"	"	"	COLUMBIA (Carthagena)
1842	"	"	"	PORTUGAL
1845	"	"	"	ENGLAND
1846	"	"	"	SCOTLAND
1856	"	"	"	URUGUAY
1857	"	"	"	ARGENTINE REPUBLIC
1859	"	"	"	COLON (Isle of Cuba)
1860	"	"	"	MEXICO
1861	"	"	"	St DOMINGO
1865	"	"	"	VENEZUELA
1870	"	"	"	PARAGUAY
1871	"	"	"	GUATEMALA
1872	"	"	"	GREECE
1873	"	"	"	SWITZERLAND
1874	"	"	"	DOMINION OF CANADA
1876	"	"	"	ITALY
1899	"	"	"	CHILE
1907	"	"	"	EGYPT
1912	"	"	"	SERVIA
1913	"	"	"	HOLLAND

GERMANY

National Grand Lodge 10 Degrees
Grand Lodge of the Three Globes 7 Degrees
Grand Lodge of the Royal York 4 Degrees



ENGLAND

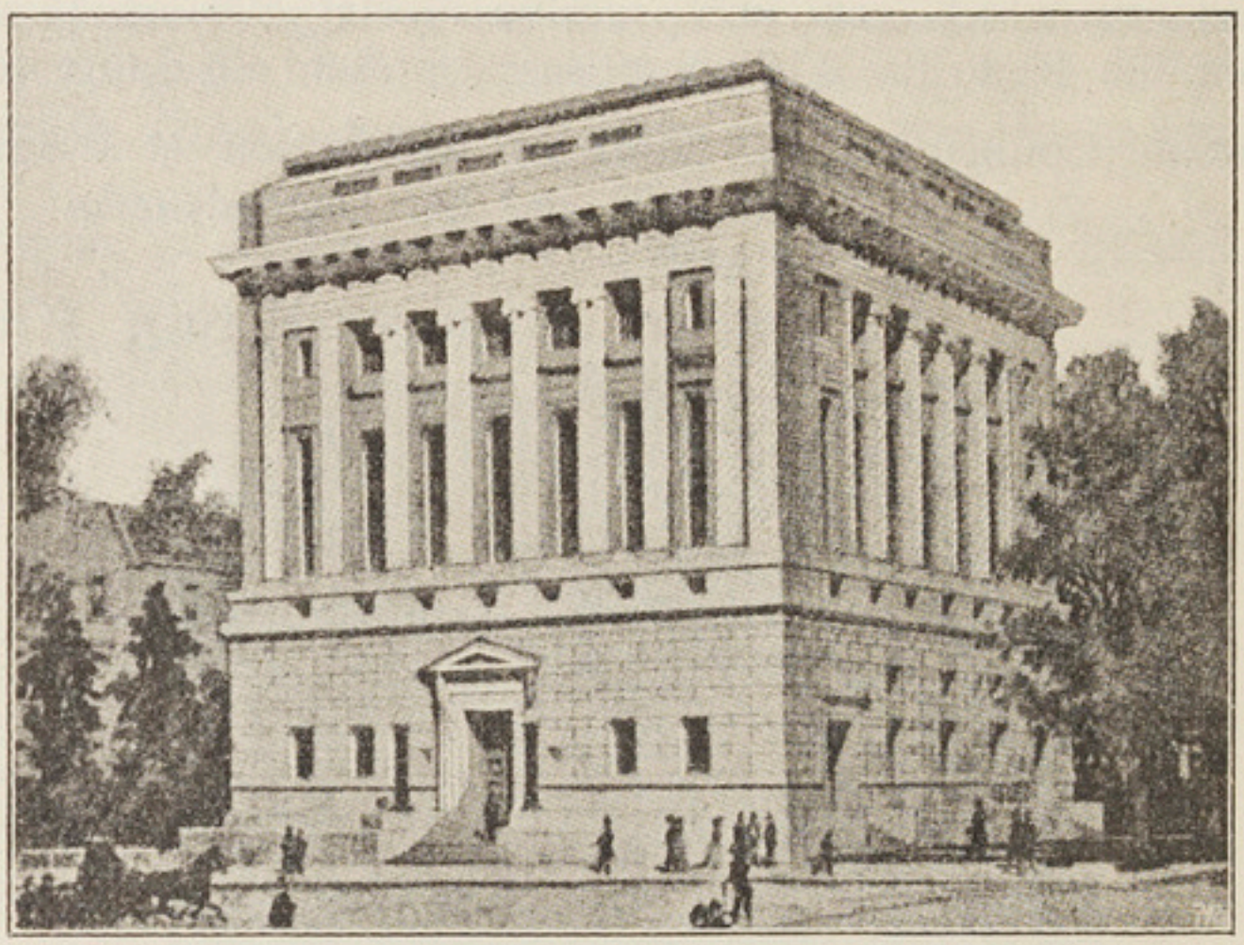
Grand Lodge of Mark Masons (Mark Masters)
Grand Priory of England and Order of Templars

IRELAND

Grand Chapter of the Royal Arch
Grand Priory

SCOTLAND

Grand Chapter of the Royal Arch



MASONIC TEMPLE, BROOKLYN, NEW YORK

HOLLAND

Arch Chapter of High Degrees
Section of Master Masons

SWITZERLAND

Independent Grand Priory of Helvetia at Geneva — rectified régime

SWEDEN, NORWAY AND DENMARK

Three groups of three degrees, those of St John, St Andrew and the Upper Chapter of the 10th degree

NORTH AMERICA

54 Chapters of the Royal Arch
42 Councils of Royal, Select Super Excellent Masters
49 Commanderies of Knight Templars

CONCLUSION

Our ancestors had faith in the Future, in unlimited progress springing from small beginnings and in the principles of Masonry, the true foundations of society and the fortress of a free State whose beneficial influence would help to erect the Republic on Strength, Wisdom, and Beauty.

Time has seen their dream realised, and if they could see, after their death what is passing on our earth what would not be their joy at the progress accomplished. They would contemplate not only our lakes, our hills, our meadows, our cities glittering in the sun, the trains crossing each other like the shuttle of a loom, the schools and the children at play, the places of worship and the cemeteries, but also, and chiefly the march of ideas, the progress and efflorescence of principles, the development of truth, the growing of liberty, justice and fraternity among men.

In those times already remote Masonry founded its Lodges, each forming an oasis where friendship brings together men on the only bases acceptable to the dignity of each to practise equality and good-will in a desert of discord and struggle.

No word can express, no pen can describe this tie which unites the Masons among themselves and the influence they have exercised and are still exercising to change into pity the hardness of the world.

This tie of friendship grows across all the difficulties and will form a vast line of sympathy and help. Masonry has always foretold the advent of that day, which will certainly come, when the nations will respect liberty, will be just in the exercise of power, humane in the practice of wisdom, when no man will tread under foot the rights of his fellow-creatures, when no woman will be abandoned, no child miserable, victims of bigotry or rapacity. It will only be satisfied when the cords of its association will have been spread and will bind together by the tie of friendship the whole world, forming but one great alliance of peace. Having outlived empires and philosophers, having seen nations appear and disappear it will still live to see the realisation of its principles, and will be satisfied.

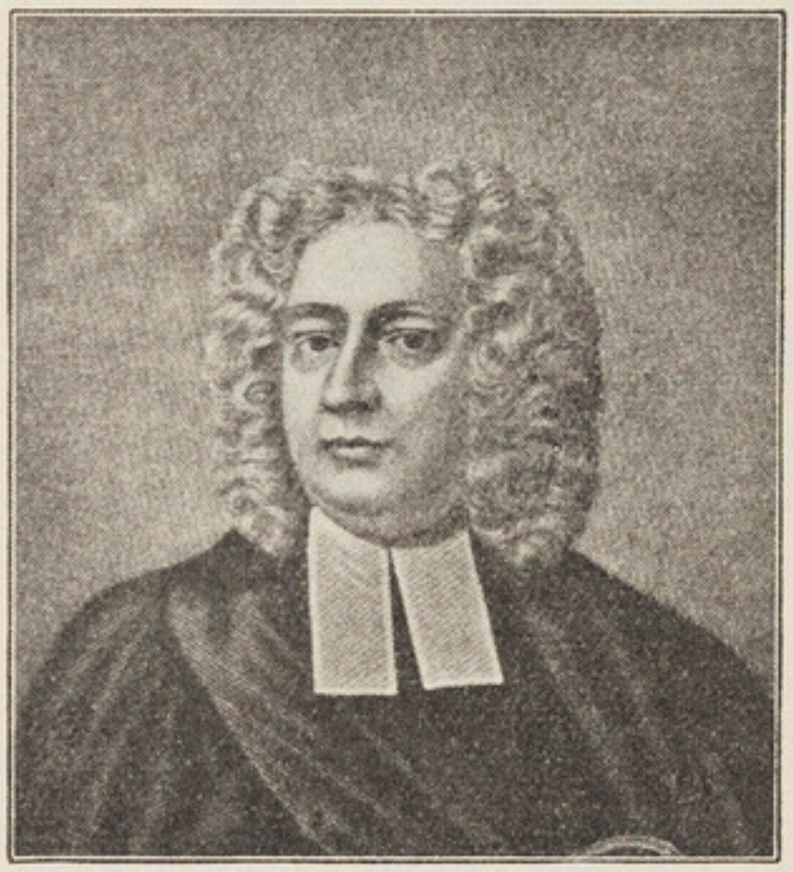
He who would describe the mission of Masonry ought to be a poet, a musician, a master. To-day as two centuries ago it strives to render man better, to refine his feelings, to purify his thoughts, enlarge his views and to elevate them. All its history, the great accumulation of its traditions, its simple doctrine just as its solemn rites, its liberty and its friendship are dedicated to a high moral ideal, seeking to subdue the tiger in man. It has no other mission than to exalt and ennoble humanity, to bring light out of darkness, beauty out of incoherence. Each of us cannot become learned or renowned, but each can be pure of heart, the enemy of evil, intrepid against error, noble and loyal, faithful and serviceable towards his fellow-men. *(Fr. Newton.)*

III. JEAN-THÉOPHILE DÉSAGULIERS

Of all those who contributed to the Revival of Freemasonry at the beginning of the 18th century no one took such an active part as the man to whom it has been possible to give the title of "Father of Modern Masonry", and to whom, perhaps more than to any one else the Grand Lodge of England owes its existence.

A sketch of his life drawn from the inadequate materials of the Masonic archives and from the short notices of a few of his contemporaries will not fail to interest those who study the history of Freemasonry.

The Rev. Jean-Théophile Désaguliers was born on March 12, 1683, at Rochelle in France. He was the son of a French Protestant pastor, but his father having taken refuge in England after the revocation of the Edict of Nantes, the young man was educated at Christ Church, Oxford, where he attended the lectures of Keill, the celebrated professor of experimental philosophy.



J. T. DÉSAGULIERS
1683–1744

In 1713 he took his M. A., and in the same year he succeeded D. Keill as professor of experimental philosophy at Hart Hall. In 1714 he settled at Westminster where he continued to give his lectures, and he is said to have been the first to teach the physical sciences in the metropolis. About this time he attracted the attention of Sir Isaac Newton, whose friend he then became. His reputation as a philosopher won for him a seat in the Royal Society. He also took Holy Orders. The Duke of Chandos made him his chaplain and offered him the living of Whitchurch. In 1718, the University of Oxford conferred upon him the degree of Doctor of Laws. However, he did not cease to reside in London where he continued to lecture until his death.

His contribution to science consists in a "Treatise of Chimneys", translated from the French and published in 1716, and a course of "Experimental Philosophy" in two volumes in-quarto, published in 1734; in 1735 he edited a work by Gregory. He also translated from the Latin a work by Gravesandes entitled "The Mathematical Elements of Natural Philosophy."

It is, however, as a Mason that Dr Désaguliers concerns us most. Shortly after his arrival in London he became a Mason in the Lodge, which met at "The Goose and the Gridiron", St.-Paul's Churchyard, and which later took the name of the Lodge of Antiquity. "The special principles of Masonry", says D. Oliver, "struck him as if they had been eminently calculated to contribute to the general welfare of the community, if one succeeded in bringing them back into the way from which they had been deviated by the retirement of Sir Christopher Wren".

He is said to have paid the old architect a visit, and the conversations which he had with him lead him to inaugurate those measures which resulted in 1717 in the Revival of Masonry in the South of England. Désaguliers' reputation as a scholar won for him the necessary support of the earlier Masons. It was thus possible for him to realise his project of reviving Masonry, and, sustained by the activity and zeal of a great number of brethren, he succeeded in 1717 in organising a meeting of the four Lodges of London in "The Apple Tree Tavern", where the Grand Lodge was constituted in due form, and where at the following meeting, on Midsummer Day, Antony Sayer was made Grand Master. In 1719 Désaguliers was raised to the Chair of the Grand Lodge, as successor to George Payne and was thus the 3rd Grand Master since its foundation. He devoted the greatest attention to the interests of the Fraternity and raised the character of the Order to such a degree that the archives of the Grand Lodge show that in the course of his administration several brethren, who had neglected the Fraternity, resumed their visits to the Lodge, and many were initiated into the institution. D. Désaguliers displayed a special activity in his researches for old reports of the society, and it is above all to him that we are indebted for having preserved the "Duties of the Freemason", and the preparation of the General Regulations, which are to be found in the first edition of the Constitutions, which though attributed to Anderson were undoubtedly compiled under the supervision of Désaguliers. We suppose that Anderson did the work, but that Désaguliers furnished the greater part of the material and the fundamental ideas.

In 1721 he read before the Grand Lodge what the account given of it calls "a Grand Speech concerning Masons and Masonry", which however, does not seem to have been published; at all events no copy exists, although Kloss places the title at the head of his Catalogue of Masonic Speeches. As a matter of fact it is the first Masonic Speech of which we have any knowledge, and it would be exceedingly interesting, for, as Kloss says, it would probably give us an idea of the Masons of the time as regards the aims of the institution.

After resigning his office of Grand Master in 1720 Désaguliers was three times appointed Deputy Grand Master, in 1723 by the Duke of Warton, in 1724 by the Earl of Dalkeith, in 1725 by Lord Paisley, and during this period he did much for Masonry, among other things he introduced the kind of charity which developed later and which is now known in the Grand Lodge of England by the name of the Fund of Benevolence.

Next Désaguliers went to Holland where he remained for several years. In 1731 he was at The Hague, and as Worshipful Grand Master presided over a Lodge which had been organised by a special deputation in order to initiate the Duke of Lorraine, who later became the Grand Duke of Tuscany and then Emperor of Germany. In the course of this same year the Duke became a Master Mason in England.

On his return to England Désaguliers was from the Masonic point of view considered as the man, that was the best qualified to confer degrees on the Prince of Wales, who consequently entered a Lodge especially held on two occasions at Kew and presided over by D. Désaguliers.

Désaguliers scrupulously observed his Masonic duties and was very exact in the care given by him to the communications of the Grand Lodge. His last attendance that is noted was on March 19, 1741, a few years only before his death.

As regards Désaguliers' Masonic and personal character D. Olivier gives us the following description according to tradition.

In his character were several features which gave him immortal glory. In private life he was earnest—almost stern— but in the retreat of a Lodge, and in the company of brethren or friends, where the bonds of society are not so tight, he could let himself go. He considered the relations of the Lodge as strictly confidential, and as he was persuaded that the brethren by initiation occupied the same position as brothers by blood, he was free and easy in the mutual exchange of unconstrained acts of politeness.

At the Lodge he was jovial and frank, would sing his songs, and did not disdain to share a bottle, although he was one of the most learned and most distinguished men of his time.

In 1713 Désaguliers had married a daughter of William Putsey. He had two sons – Alexander who was a clergyman, and Thomas who entered the army and became a colonel of artillery and an equerry to George III.

Désaguliers' last days are said to have been darkened by grief and poverty. In his "Biographie Universelle" de Feller says that Désaguliers went mad, dressing up sometimes as a harlequin, and sometimes as a clown, and that it was in such a fit of madness that he died. In a poem entitled "The Vanity of Human Pleasures" Cawthorn seems to say that at the time of his death Désaguliers found himself in very great difficulties.

The accounts given by the French biographer and the English poet are, however, in all probability both apocryphal or at least much exaggerated, for Nichols who knew him personally and has left us a fine portrait of him in the 9th Book of his "Literary Anecdotes" says that he died on February 29, 1744.

Nowadays but few Masons know of Désaguliers even by name, except those who have made a special study of Freemasonry. But it would be a good thing, if they knew him better, for it is perhaps to him more than to any other that we are indebted for the present existence of Freema-

sonry as a living institution. As a matter of fact, at the beginning of the XVIIIth century the Fraternity was in a decline and threatened to disappear, but it was Désaguliers, who, by his energy and his enthusiasm revived the zeal of his contemporaries and thus became the promoter of the Revival of 1717.

It was also thanks to his education and his social position that the institution was able to receive the valuable support of nobles and influential men, so that the unimportant meeting of the four London Lodges in "The Apple Tree Tavern" spread, and became the association which now prevails all over the world.

The spirit which gave it this impulse was that of Jean-Théophile Désaguliers.

MASONIC HOME OF DELAWARE
U. S. A.

IV. JAMES ANDERSON

The Rev. James Anderson is well known to all Freemasons as the compiler of the celebrated "Book of the Constitutions". He was born at Edinburgh on Aug. 5, 1684, but removed to London—when, is not known—where he was appointed minister of the Scotch Presbyterian Church in Swallow Street, Piccadilly. Speaking of him in his "Domestic Annals of Scotland", Chambers says that he was a man of good education but that by his imprudence he lost a great part of his fortune in the South Sea Bubble. He was the author of a well-written, but very strange book entitled "Royal Genealogies". But what rendered him especially celebrated were his works on the ancient Constitutions of Freemasonry. It is probable that he was a member of one of the four old Lodges of London, which in 1717 organised the Grand Lodge of England.

Anyhow we find him four years later very much interested in the affairs of Masonry and enjoying such a high reputation among his brethren that he was intrusted with the very arduous duties of historiographer. On Sept. 29, 1721 the Grand Lodge intrusted him with the collecting and compiling of the history of the functions and regulations of the fraternity according to the Ancient Constitutions of the then existing Lodges. His work was ended on Dec. 27 of the same year, and the Grand Lodge convened a committee of 14 well-educated brethren in order to examine the work and to report on it. This report was presented on March 25, 1722, and after a few modifications Anderson's work was approved of, and orders were given for it to be printed in behalf of the Lodges, which was done in 1723.—Thus came into being the famous "Book of the Constitutions", which contains the history of Masonry (or more correctly the architecture), the ancient charges and general regulations, such as were in use in many of the old Lodges.

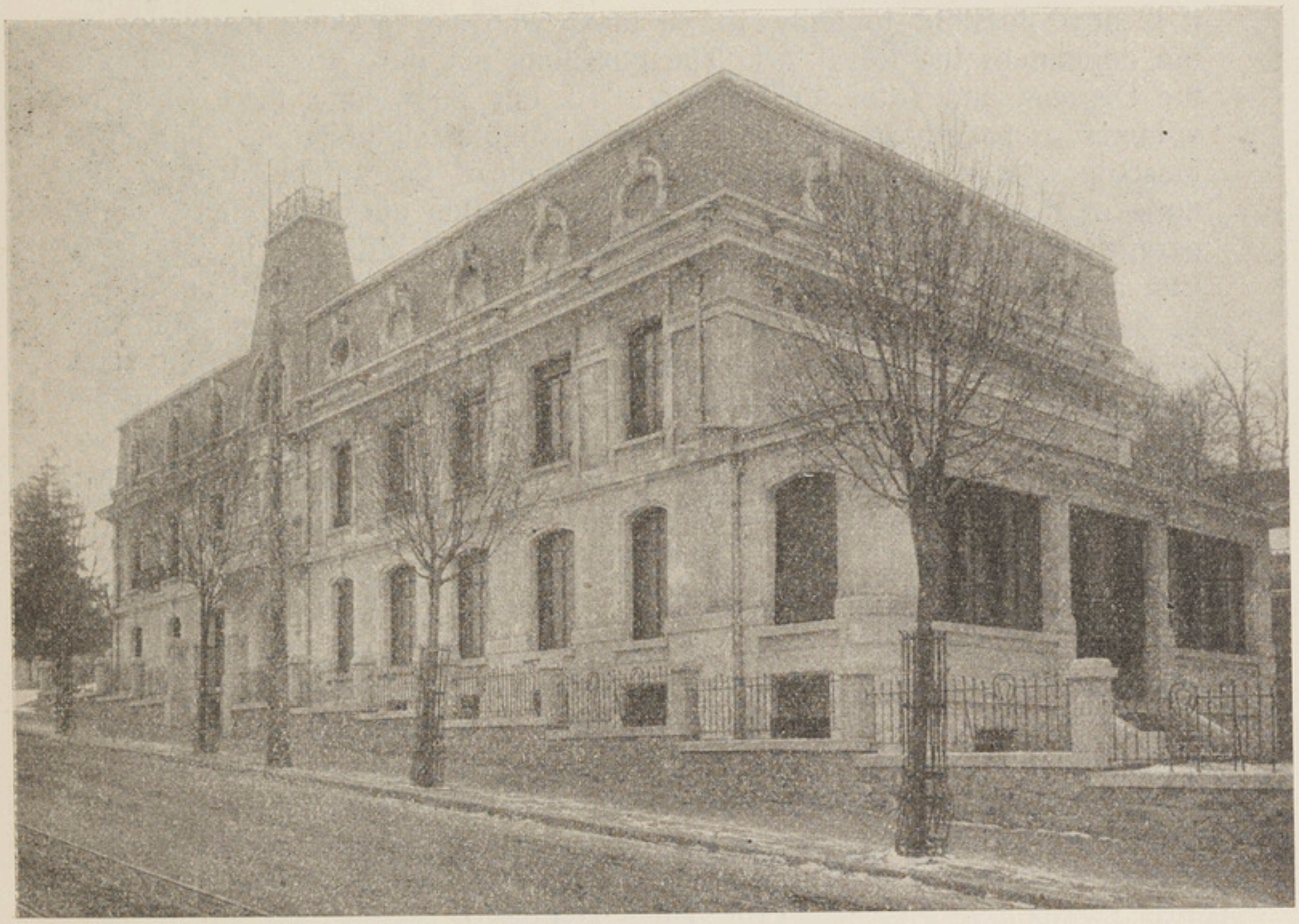
A second edition was published in 1738. The edition of 1723 has become exceedingly rare, and collectors of old Masonic books pay fabulous prices for this 1st edition. Its intrinsic value comes from the mere fact that it contains the first printed copy of the Ancient Charges (Ancient Duties) and the general regulations. The history of Masonry, by which they are prefaced, and which forms the body of the work, is that of an author who has followed his own fancy, and is untrustworthy and affected to such a degree that it often falls into the absurd.

Freemasonry owes much to Anderson for the work which he accomplished in the reorganisation of the institution, but he would certainly have done better, had he contented himself with giving a report of the Grand Lodge, such as is contained in his second edition and with preserving for us the functions and regulations which would have perished, had it not been for him.

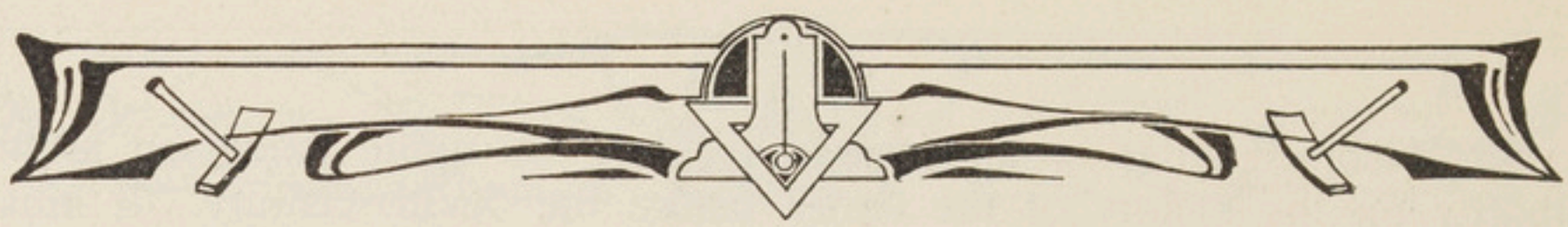
No Masonic writer would nowadays dare to quote Anderson as an authority on the history of the Order before the XVIII. century. It must further be added that when he published the Ancient Duties again in the edition of 1738 he made several important modifications and interpolations which rightly offended the Grand Lodge, the consequence being that the 2nd edition was no longer an authority on these points.

In 1730 D. Anderson replied to some attacks against the Order, and in particular, to Prichard's fictitious statement, by publishing a defence of Masonry, which he published as a supplement to the 2nd edition of the "Book of the Constitutions". This was the first academic discussion on the character of the Masonic institution and it proves that Anderson was a man of good education and of great erudition.

He died on May 28, 1739 at the age of 55 years.



MASONIC TEMPLE OF LAUSANNE



V. THE MASONIC DEGREES AND RITES

PREFACE

Ever since we were called by circumstances to devote our attention to International Masonry and to work in favour of a *rapprochement* of the various Groupings of the World's Masonry, we have received numerous requests for information about Historic Masonry, about the meaning of certain expressions, about the value of various explanations given by authors of works referring to our Order . . . . ., etc. At the outset we were not able to satisfy our correspondents fully, but thanks to the documents we possess, it is now possible to reply to all those who are seeking instruction in the domain of the Royal Art. The questions put most frequently concern the Degrees and Rites of Masonry. To our knowledge there exist no volumes or pamphlets capable of giving complete information. Numerous Masonic authors have treated one or other of the points cursorily, but none of them have made a special study of this question, which would permit novices to find their whereabouts without difficulty in this fairly vast and complicated sphere of knowledge. We think it will be of use to our readers to explain this interesting subject in a succinct form, and as several of our foreign correspondents have just recently taken steps with a view to obtain information on this same question, our statement will be for them the answer which they solicit. This study makes no pretentions. It will not be based on the works of the authors who have exhausted one or other of the subjects. It will not reproduce the considerations of the learned who have examined such or such a problem. Its object is to give a general review of the facts relating to the Degrees and Rites of Masonry.

* * *

CHAPTER I.

THE MASONIC DEGREES

I. Blue—so called Symbolic—Masonry.

(The Three Degrees.)

The three Degrees of Symbolic Masonry are those of Apprentice, Journeyman, and Master. The object of Masonry is already indicated by this organization. It has been said with a fair amount of justice that Freemasonry is an association which establishes between free and honest men a bond of fraternity superior to all distinctions of profession, party, nationality or religion.

It is not a philosophical or social system, but a method of intellectual and moral culture, which borrows its manner of proceeding from symbolism in order to act on the minds and characters of its adepts. Just as did the ancient mysteries, it aims less at spreading certain determined doctrines than at arousing in the souls of its neophytes a certain tendency and an aspect that shall be directed in the sense of the search after truth and of obedience to duty.

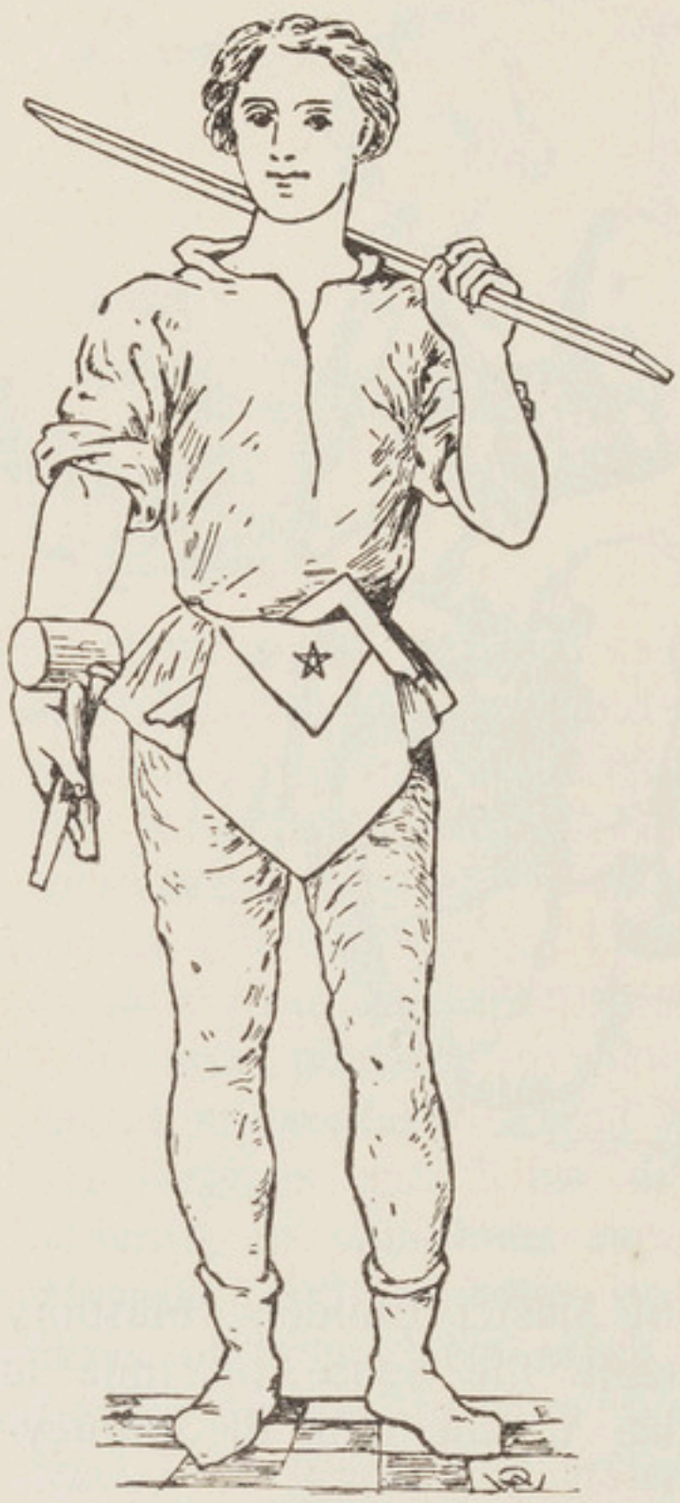
It would not be possible for the most intelligent Mason, whose mind is unprejudiced, to seize at one time the symbols of the three Degrees in all their richness. In the rituals of receptions there are so many things that necessitate reflection that, like the ancient associations of Master Builders, Masonry turned speculative, has understood how valuable the space of time is which separates the passage of the Apprentice to the rank of Journeyman, and then to that of Master.

Moreover Masonry did not attain to this stage of organization in a day. Through the historian F. Gould we know that at the beginning of the 18th century the English Lodges only practised two Degrees of initiation.

In 1723 the Grand Lodge of England knew of only two ceremonies of admission. The object of the first was *to make Masons,* and admitted of two distinct parts, the one in the course of which the new member was instructed only through the ear, seeing that he was blindfolded, and the other by which his education was completed through the eye. In time this ceremony was divided into two, the result being the ritualism of the Degrees of Apprentice and Journeyman, which was not to be fully developed before the middle of the 18th century.

Nevertheless, says Bro. Oswald Wirth, the remembrance of it has been preserved by another ceremony which was intended no longer simply *to make Masons,* but to reveal to them the deepest mysteries of Freemasonry. It is a question of that aggregation of traditions which have been preserved for us by the Degree of Master, secrets that were very little spread abroad at the beginning of the 18th century, so well that it was at the time difficult to assemble a sufficient number of the initiated, in order to confer validly upon simple Masons what was regarded as the higher degree of initiation.

In view of the difficulties met with on this subject by the Lodges of London, the Grand Lodge founded in 1717 thought it its duty to



reserve to itself the bestowal of this higher degree, and hence the 13th Article of the Constitution of 1723, which stipulates that the Apprentices shall be received as "Masters and Journeyman" only in the Grand Lodge, unless excused.

Let us add, further, that by "Masters and Journeyman", Bro. Anderson, editor of the *Book of the Constitutions* did not denote two classes of the initiated, but only one, *viz.* that of the workmen fully instructed in their art, comprising the Masters and the Journeymen, considered as equals, the former being chosen from among the latter, in order to be intrusted with the direction of the work without their function implying a supplementary initiation.

It was towards 1730 that three ceremonies, that is three different Degrees, were organized, and this idea obtruded itself with such force that in 1738 the Book of Constitutions, 2nd edition, officially sanctioned the new mode of initiation in three Degrees.

These three Degrees (Apprentice, Journeyman, and Master) constitute what is called *Symbolic Masonry*. They are the fundamental and obligatory basis of Masonry. Most Masons content themselves with these three Degrees and aspire to nothing further. A very great number are even ignorant of the fact that other Degrees called Higher Degrees exist. In most districts where Masonry has been established and developed, it has remained exlusively symbolical, and wherever the Higher Degrees have been introduced, they have met with violent adversaries, who have combated them without knowing them, and attributed to them an influence they do not possess.

It is clear that the symbolism of the three Degrees, *viz.* Apprentice, Journeyman, and Master, is very rich. Each of these Degrees has been the subject of very delightful studies. The subject is as it were inexhaustible. The information that can be derived from the various circumstances of the reception of a candidate to the three successive Degrees is manifold and impressive, if only his mind is open, his understanding awake, and his heart somewhat sensitive. All these moral principles as a whole constitute in themselves, for anyone that intends to conform his conduct to them, an enormous task which demands all his attention and all his efforts. The moral of the symbolic Degrees is known nor is it necessary for us to set it forth here, since our object is to speak of the Degrees and Rites in a general way. It is, however, of great importance to convince oneself of the fact that Symbolic Masonry is at the foundation of all Masonic teaching and that anyone who (which, moreover, is neither possible nor

admissible) would enter philosophic Masonry without having of necessity passed through the first three Degrees, would understand absolutely nothing of the teaching of the higher Degrees. This is, moreover, just what would happen to a boy who went to a secondary school, without having regularly attended the classes at a primary school.

II. Red—so called Philosophic—Masonry.

(The High Degrees.)

The whole of Masonic esotericism is most certainly included in the so-called three Degrees of St John, which ought to suffice, if we knew how to derive from them all they contain. Unfortunately, these Degrees are too profound and by this very fact are not sufficiently within reach of the average intelligence. It was really on this account that in the course of the XVIII century the Degrees were multiplied for minds that were desirous of enjoying more complete light. By diluting condensed esotericism into the first three Degrees, an attempt was made to render it intelligible little by little with the aid of new forms, and by having recourse to varied categories, all connection with the art of building being for the most part given up. It has thus been possible to declare that the High Degrees were chivalric, alchemic, cabalistic, . . . etc., in fact anything but Masonic.

If Masonry needed to be regarded only from the abstract or theoretical point of view, these severe criticisms, which have been formulated against "the tares of the High Degrees", would, alas, be only too well founded. But one must know how to take contingences into account, and to show oneself indulgent to whatever comes to the help of human weakness. Most of the adepts of the Royal Art are satisfied with *receiving* the symbolic Degrees; but they never possess them in reality. They hold a treasure, but they are unaware of its value and they derive no benefit from it. Now the High Degrees have no other mission than that of the progressive understanding of the esotericism of the three fundamental Degrees of Freemasonry. They do not make any pretension of revealing new secrets, which are altogether unknown to symbolic Masonry. On the contrary the whole of their ambition is limited to making this latter well understood, and to enforcing its value in the minds of its adepts, to whom it is of importance that they should serve their *apprenticeship* successfully, in order that they may become real *Journeymen,* capable of aspiring to be real *Masters.* This degree which is necessarily the last corresponds to an ideal which is proposed to us and to which we must press forward, but the realisation of which is not in our power. Our *temple* will never be finished, nor can anyone expect to see risen again in himself the authentic and eternal *Hiram.* (1)

According to most historians of Masonry the creation of the *High Degrees* goes back to the time of the abdication of James II. (after 1688). The so-called *Scottish* Degrees were introduced into France where the Stuarts had taken refuge. It is from this time that is said to date what is called Red Masonry, which was organised by the partisans of the

(1) Oswald Wirth: Le Symbolisme Hermétique. Paris.

MASONIC TEMPLE OF EL-PASO
Texas, U. S. A.

Stuarts with the evident purpose of taking advantage of it for the gaining of their own political and religious ends. The origin of several High Degrees as well of certain tendencies and practices of the Rites which have preserved them, are undoubtedly connected with the counter-revolutionary intrigues of these refugees who were for the most part *Scotch* and *Irish*.

Thanks to the strong impulse given by the Grand Lodge of *modern* Masons in England, the Order had hitherto been more anxious to propagate its principles in their primitive simplicity than to make any innovations. This is why but very little is known about the Degrees which may have existed beyond the *third*, before the time when we find them suddenly and already in fairly great numbers in the Masonic rituals, as if they had always formed part of them. In the first place they are religious Orders of chivalry with their traditions referring to the Crusades; then come theosophical, cabalistical and other Degrees of the same kind, with the various categories of Rosicrucians. The first result of these manifestations was the almost public restoration of the *Order of the Temple* in the first place at Lyons (1743) in the Knightly Degree of *Kadosh*, then at the Grand Chapter of Clermont in Paris and hence almost simultaneously in most of the Rites of all countries (Galiffe).

After the end of the XVIII century, under cover of the various disturbances in Masonry, were seen to spring up new Rites, such as the Strict Observance, Martinism, the Rectified *Régime*, the Eclectic Rite, the Rite of the Philaletes . . ., etc., and finally about 1804 the Ancient and Accepted Scottish Rite.

The High Degrees are all those that follow the first three Degrees of Apprentice, Journeyman, and Mason. Their number varies according to the Rites or according to the organizations of the Masonic Groups. In some of the Rites are to be found 3, 5, or 7 Degrees, higher than the first three; the Swedish Rite numbers 12, the Rite of Perfection numbered 25, the Ancient and Accepted Scottish Rite 33. Two Rites that originated at the outset of the XIX century Rites which have now almost disappeared the Rite of Mithraïm and the Rite of Memphis numbered, the former 90 Degrees, and the latter 95. These Degrees could not, of course, be obtained one by one, for a man's life would not suffice to go through

them all, but the system was divided into series, *viz.*, symbolical, philosophical, mystical, and hermetical.

Most of the higher Degrees are only conferred by communication; even in the Ancient and Accepted Scottish Rite one only stops at the Degrees considered the most significant, namely, at those of which the teaching is the most characteristic. In Belgium the Degrees of the Scottish Rite which are the most especially used in teaching are the 18th, the 22nd, the 26th, the 28th, the 29th, the 30th, the 32nd, the 33rd. In most other countries only the 17th and 18th, the 29th and 30th, and the 32nd, and the 33rd are put into practice.

It is this difference in the conceptions of Symbolical and Philosophical Masonry that has called forth the diversity of *Rites*.

CHAPTER II.

THE MASONIC RITES

This paper is of too general a character for us to give a complete account of all the Masonic Rites. Their number is fairly large, since according to certain historians about 50 Masonic Rites must be considered as having disappeared. It is useless to insist. Among the best known that no longer exist may be mentioned:—1736: Ramsay's Scottish Rite (ancient primitive rite of five Degrees later increased to seven)—1740: Rite of Heredom or of Perfection—Rite of Kilwinning—1758: Rite of the Emperors of the Orient and Occident (25 Degrees)—1760: Rite of the Strict Observance—1767: Rite of the Rosy Cross—1773: Rite of the Philaletes—1779: Rite of the Illuminati of Avignon—1780: Rite of the Martinists (seven Degrees)—1784: Rite of the Egyptian High Masonry of Adoption (Cagliostro)—1787: Rite of Adonhiramite Masonry—1816: Order of the French Noachites, Napoleon Masonry.

Some Rites have, however, still a small number of adherents. This is the case with the Rite of Perfection or of Heredom which comprises 25 Degrees of which the first 18 are identical with those of the Ancient and Accepted Scottish Rite.—This is also the case with the primitive Scottish Rite founded in 1782, and practised in France and Belgium which admits of thirty-three Degrees fairly different from those of the Ancient and Accepted Scottish Rite—with the Philosophical Scottish Rite which comprises fifteen Degrees—with the Martinist Rite founded by Louis, Claudius of St. Martin which is a modification of Swedenborg's mystic-theosophical Rite and comprises ten Degrees divided into two Temples: in the first: the Apprentices, Journeymen, Masters, Ancient Masters, Elected, Grand Architects, and Secret Masters—in the second Temple: Princes of Jerusalem, Knights of Palestine, Kadosh Knights (this Rite has existed and still exists in France, Germany, and Italy—with the Rite of Mitsraïm, founded in 1805, and which has been practised especially in France—with the Rite of Memphis, created in 1839 (according to a recent newspaper these two last Rites work regularly in Italy, the United States, Australia, England, France, Holland, and Egypt).

Among the very modern Rites must be mentioned the International Mixed Rite, created January 14, 1882, which admits women to the works of the Lodges, and considers that they can be a powerful support in the realisation of the programme of Masonry. At the present day the mixed Rite of the International Human Right possesses upwards of a hundred Lodges all over the world. The Italian Philosophical Rite, which has its seat at Florence, and is the centre of the Federated Orthodox Rites *i. e,* of a number of Groups considered by most Grand Lodges as irregular organizations . . ., etc.

In some Grand Lodges special Rites are to be found:—

The *Eclectic Rite,* which is that of the Grand Lodge of Frankfort-on-the Main. This Rite rejects all the higher Degrees and greatly resembles the primitive English Rite. It was created in 1783 at the death of the Grand Master Gogel of the Provincial Grand Lodge of Frankfort. The Bre. of this Grand Lodge, instead of sending in marks of respect to the National Grand Lodge of Germany, reformed the Rite in use and announced the creation of the Eclectic Rite. The preamble of the circular affirmed that without deciding for or against any of the other regular systems, but by taking from each one what good it could find in it (whence the name Eclectism) one would, however, in future recognise as *orthodox* only the three Degrees of St. John, led back to their primitive purity. The object of the new Rite was to avoid the serious inconveniences of the struggle of the sects which had divided the Order.

The *Rite of Fessler* (1) followed by the Grand Lodge Royal York of Berlin. This Rite numbers six higher Degrees taken from the Rituals of the Rosy Cross of Gold, the Strict Observance (2), the illuminated Chapter of Sweden and the Ancient Chapter of Clermont in Paris. Fessler added to the three symbolical Degrees an intimate or interior Orient in which one attains complete Masonry through six Degrees.

The *Rite of the Grand Lodge to the Three Globes of Berlin* comprises six higher Degrees placed under the administration of an inner Supreme Orient whose Grand Lodge elects its members.

At the present time the most important Rites, which are all Scottish Rites, and which are all derived from the so called modern English Rite, are of the number of five. They occupy a special place by the value of their teaching and the number of their adepts. These Rites are the

(1) *Ignatius Aurelius Fessler,* born at Czarendorf in Hungary on May 18, 1756. From his earliest years he revealed a rather exalted religious character. Having entered a monastery in 1771, he came out again owing to sad experiences. Received as a Freemason at Leipzig in 1783 and having removed to Berlin in 1796, he founded the "Society of the Friends of Humanity" and although not very enthusiastic as a Mason, he got himself affiliated to "The Lodge Royal York" but he left it in 1802 and keep away from the Alliance altogether until 1839. Fessler was a scholar in several departments. He reformed Masonic usages by taking for his models the ancient English Rituals.

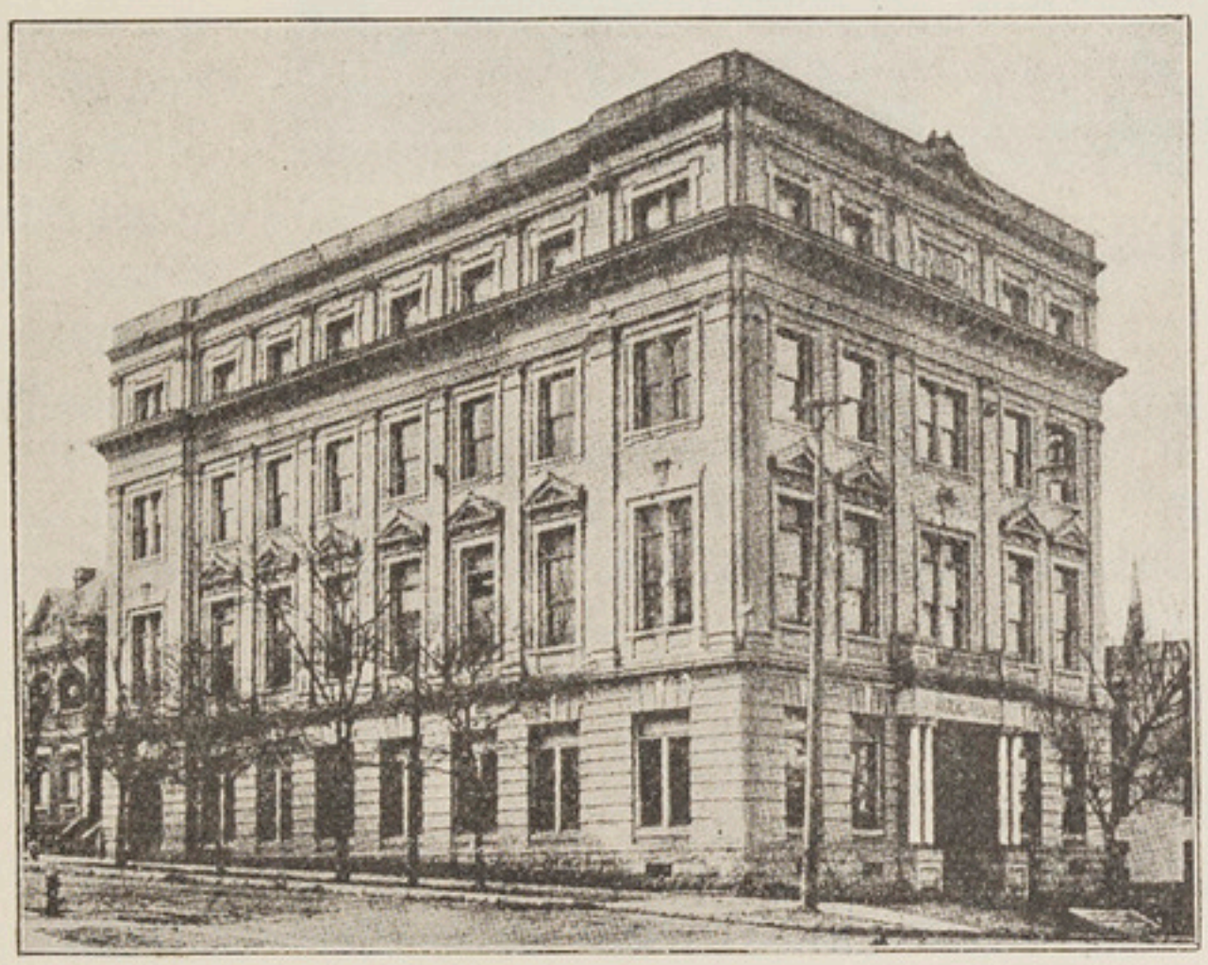
(2) The *Strict Observance* was founded by Baron von Hund, born in 1722. He brought with him from Paris where he had been initiated in 1741, the Templar Rite which he organised in Germany, under the name of the Strict Observance, thus called on account of the severe discipline which was to reign ther. It is the High Degrees system which in Germany had the firmest, the longest, and the most brilliant existence. This Rite added to the three Symbolical Degrees:—4th The Scottish Master, 5th The Novice, 6th The Templar in the three classes:—Fighting and associated Knight. It was, therefore, an Order of Chivalry to which Symbolical Masonry was to serve as a preparatory school. Each Lodge was placed under the inspection of a *Commander* with the title of *Deputy Master.* The dress of the Chapter was magnificent. All the Knights wore there the dress of the Order—the blue mantel, the red hat with feathers, the side sword, and lastly hanging about their neck the red cross of the Temple. The Strict Observance disappeared in 1782, its suppression being sanctioned by the Convent of Wilhelmsbad.

following:—The *English Rite* or Rite of York—The *rectified Rite of the Scottish Rule*—The *French Rite,* also called The Modern Rite—The *Swedish Rite.*

We think it will be interesting and useful to our readers, if we give them some information about each of these Rites:—

I. The English Rite or Rite of York.

At the time of the reconciliation of the Ancient and Modern English Masons (the Ancient Masons assumed the title of Free and Accepted, the Moderns that of English Freemasons) and of the foundation of the United Grand Lodge of all the Ancient Masons of England, the English Masons were invited to work according to the Ancient Rite. The latter conformed themselves, with the result that this Rite is to-day practised by two thirds of the World's Masons.

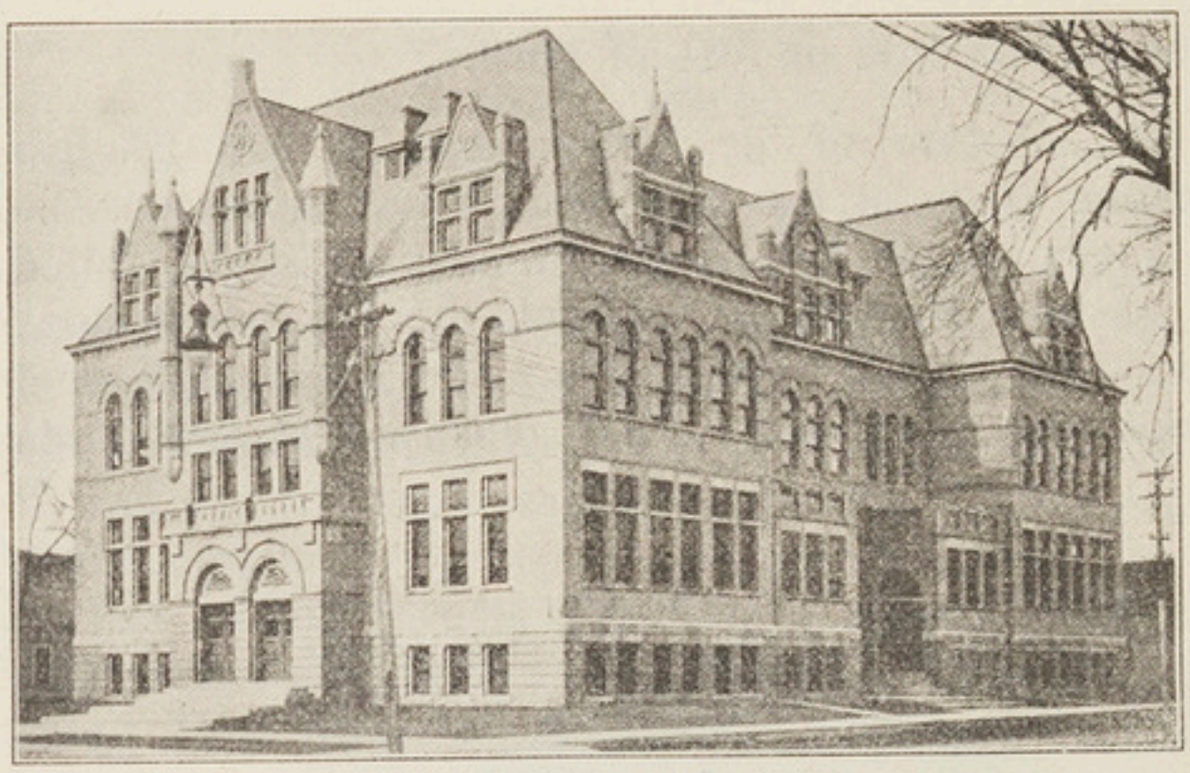


MASONIC TEMPLE OF MONTGOMERY
Alabama, U. S. A.

This Rite is composed of three symbolical Degrees, to which has been added Royal Arch Masonry created as early as 1744 by the Worshipfuls of the modern English Rite. Further, in England various Degrees have been inserted between the three Degrees of Masonry of St. John and the Degree of Royal Arch (Mark Master, Past Master, Most Excellent Master), which, however, are not exacted for the obtaining of the Degree of Royal Arch.

It is also said that the English Masons have a number of Orders of Chivalry, which the Grand Lodges do not recognize, but the practice of which they do not forbid. Strange to say, nowhere have these chivalrous Degrees had more success than in the United States, where they are administered by Grand Encampments of Knights Templars.

The English Rite has undergone various modifications in crossing the ocean and has given rise to an American Rite, which differs but little from the English Rite. This American Rite comprises nine Degrees, *viz.*:— 1 to 3: Registered Apprentice, Journeyman of the Craft, and Master Mason who confer together in the Lodges and are subject to the control of the Grand Lodges; 4 to 7, Mark Master, Past Master, Most Excellent Master and Royal Arch, which are given in the Chapters and depend upon the Grand Chapters: 8 and 9 Royal Master and Select Master, given in the Councils, under the control of the Grand Councils.



MASONIC TEMPLE OF YANKTON
South Dakota, U. S. A.

To these Degrees must still be added three higher ones: Knight of the Red Cross, Knight Templar, Knight of Malta, which are conferred in the Commanderies, that depend on the Grand Commanderies. A Grand Encampment for all the United States possesses the highest authority over these higher Degrees.

With regard to the English or American Rite, sometimes called the Rite of York, Bro. Gould believes that the explanation of this appellation is to be found in the fact that in 1756 the "Ancients" took the name of Masons of York.

II. The Rectified (1) Rite of the Scottish Rule.

This Rite, which is practised in France and in Switzerland, deserves a few words of explanation. Important fragments of it are found in the rituals of various Lodges in Germany, Holland, and Switzerland.

The system and the chivalrous traditions of the Strict Observance were examined at the Assembly of Lyons or of the Gauls in 1778. From this Assembly came forth "the Masonic Code of the united und *rectified* (2) Lodges of France as approved by the Deputies of the Directories of France at the National Assembly of Lyons. The first part of this act embraces the three Degrees of St John and the Degree of Scottish Master; the second: The Rule of the Benevolent Knights of the Holy City. Such was the title the Knights of the Chapter declared they would take in future, in preference to that of Templar. Here we have the origin of the rectified Rite of the Scottish Rule the object of which is merely Benevolence in its widest

(1) Rectified, *i. e.* rid of all alchemic, cabalistic, and other alloys borrowed from the Order of the Temple.

(2) The Symbolical Chain, by D. J. B. G. Galiffe, 1852.

sense, and the improvement of man by Christianity in its primitive purity. It follows that the whole system in all its parts is calculated to make in the simplest way possible and by means peculiar to the Masonic institution, true and faithful Christians, free from the spirit of Sectarianism. The Masonic Code of the Rectified Lodges and that of the Benevolent Knights as drawn up at Lyons in 1778, were approved in 1782 at the Assembly of Wilhelmsbad.

The essential difference between the two Scottish systems is the following. Whereas the *Ancient* system professed especially to believe that the Masonic Brotherhood had been imagined by the Templars themselves in order to perpetuate their Order secretly until the moment of its public re-establishment, the *New* one, renouncing all secular and wordly claims, is attached only to the spiritual and purely Christian part of the ancient religious Chivalries. The Temple to be rebuilt mystically remains therefore the same to the end, and finally becomes the Holy City, and it is in this sense that all the rectifications made in the rituals and ceremonies of the various Degrees are carried on.

The Rectified Rite of the Scottish Rule consists, therefore, of :—

a) The *Symbolic Lodges of the Masonry of St. John* comprising the three Degrees : Apprentices, Journeymen and Masters.
b) The *Symbolic Lodges of St. Andrew.*
c) The *Prefectures* which comprise two classes :—the *Novice Esquires* and the *Benevolent Knights of the Holy City.*

The Rectified Scottish Rule has for its organs :—

a) The Helvetic Grand Chapter,
b) The Grand Prior,
c) The Directory,
d) The Prefectures.

At the present time the object of the rectiifed Scottish Rule is worded thus :—To maintain and strengthen, both among those who compose it and in the bosom of the Masonic Lodges, the principles which are at its base, *viz.* :—

Attachment to the spirit of Christianity and faith in a supreme power expressed by the name of the G. A. of the U.

Devotion to the country.

Improvement of the individual by the work which every man must do on himself in order to quell his passions, correct his faults and advance his intellectual faculties.

The exercise of an active and enlightened benevolence towards all men whatever their nationality, political and religious opinions, or their social state may be.

The Rectified Rite of the Scottish Rule responds to the aspirations of many Masons, who hold to the traditions of pure Masonry and desire to associate themselves with the glorious principles of the Masonry of 1717.

III. The Ancient and Accepted Scottish Rite.

Among even the best informed Masons there prevails a wrong idea of the Masonry of the Scottish Rite. It is difficult to get rid of the notion that it originally came from Scotland and that it stands in relation with the Masonry of that country. Now there is nothing Scottish in this Rite, except its name. One cannot insist enough on the fact it is in no way connected with the Grand Lodge of Scotland, or even with the Royal Order of Scotland, nor has its origin anything to do with that country. In France this Rite was originally designated the "Rite of Perfection". Several Masonic writers maintain that the designation "Scottish Rite" did not come in to use until long after the foundation of the first Supreme Council at Charleston (1801).

Were this Rite designated from the country of its origin, it must have been called "French Rite", for it was in France that this Masonry came into being and that at the most brilliant and most fruitful period of its history. The fact is that among the most influential members of this new Rite were a number of Scotchmen, such as Sir A. M. Ramsay, and many Jacobites; hence probably arose the name of *Scottish Rite*.

This Rite is essentially French in its terminology, its aims, and especially in its ideas. It was this Rite that favoured the great movement in France in the XVIII century for the emancipation of thought, that produced the rising known by the name of the French Revolution, which, in spite of its excesses, marks a mighty era in the history of humanity.

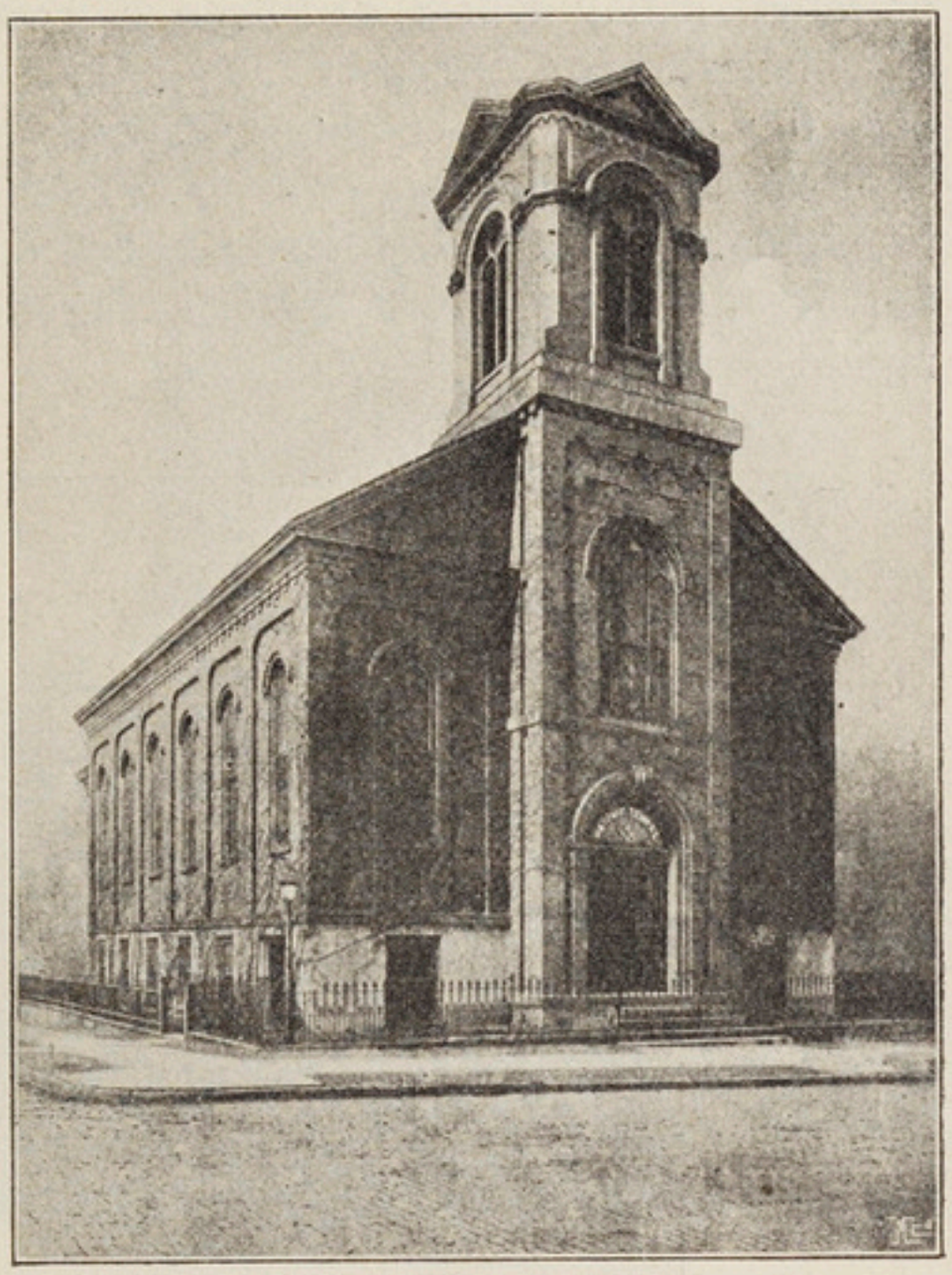
The primitive Scottish Rite must not be confused with the Grand Orient of France at the present day, which was organised much later, and of which the recognition has called forth so much discussion among the Powers of the various jurisdictions. But it was these organisations of the Rite in France, before the middle of the XVIII century (and shortly after the formation of the first Grand Lodge in England)—such as the Chapter of Clermont and the Council of the Emperors of the Orient and the Occident—that were the precursors of the Supreme Council founded at Charleston in 1801, from which are derived more or less directly all the other Supreme Councils in the world.

Another error consists in considering the Scottish Rite as a local form of Masonry constituting a rivalry with the York Rite, which hardly exists anywhere outside North America. The Scottish Rite is not at variance with the Commandery or the Royal Arch Chapter. Their conceptions of Masonry are different, but their relations are cordial in those parts where both exist side by side. The Scottish Rite, however, is spread over all parts of the Globe. Its 29 Supreme Councils represent the greater number of the most civilised nations and its international congresses are held regularly. If ever the splendid dream of a Universal Masonry were to be realised, it would probably be by following the lines of the Scottish Rite.

And now let us briefly call to mind the history of the creation of this important Rite. Masonry was created in France by English, Scotch, and Irish Jacobites, who emigrated to France after the Great Revolution (1688), and who in their own country had been members of the Lodges of

professional Masons transformed into Lodges of *accepted, i. e.* non-professional Masons.

Chevalier Ramsay, a Scotch Jacobite refugee and ex-tutor to the children of the Old Pretender, had the idea to declare in a speech made at a Lodge about 1738 that there existed in Scotland a Lodge possessing a more complete Freemasonry than that of England, and which further had Degrees higher than that of Master, which were connected with the Chivalry of the Order of the Temple. Ramsay stated that this Lodge had its seat in the village of Kilwinning. Historians discuss this assertion which has not yet been recognised as proved.



MASONIC TEMPLE OF NEW BRUNSWICK
New Jersey

However that may be, Ramsay's speech was the signal for the luxuriant growth of the High Degrees which were all styled *Scottish,* although all born in France. The Chapter of Clermont was founded in 1754 with letters-patent from Charles Edward, and possessed a Rite called the *Rite of Perfection* in seven Degrees, four of which were high ones. This Rite was absorbed in 1758 by another Rite, the so-called Rite of the Emperors of the Orient and the Occident, with 25 Degrees. This Rite entrusted one of its members, Stephen Morin, with letters-patent appointing him Inspector of the Lodges of America, and giving him the power to confer the 25 Degrees. Stephen Morin proceeded to San Domingo, where he created a Lodge of Perfection and a Council of the Prince of the Royal Secret, which was the high and administrative Degree of the rule. To this Council belonged one Francken who founded a Lodge of Perfection at New York. Then, in 1783, a new Lodge of Perfection was established at Charleston (South Carolina) by Bro. Isaac de Costa who had received the degrees from Francken. The disturbances at San Domingo caused French colonists to flock to Charleston; a certain number of them were certainly Masons, and it was with their assistance that a group of Americans, adding seven new Degrees to the twenty-five of the Rite of Perfection, created a new Rite in 32 Degrees. Shortly afterwards the Americans invented another new Degree to which they gave the No. 33, and thus was constituted the *Ancient and Accepted Scottish Rite.*

In 1801 was founded the first Supreme Council composed of Masons 33. Towards the middle of 1804 an ex-officier of the royal army, named Count de Grasse, Marquis de Tilly, arrived at Paris. He was the bearer

of letters-patent which had been delivered to him by the Supreme Council of Charleston on February 21st 1802, letters-patent which conferred upon him the power of creating Masons of the new Ancient and Accepted Scottish Rite. On his arrival in France Bro. de Grasse set to work and founded at Paris a Supreme Council of the 33rd. The Ancient and Accepted Scottish Rite was created in Europe and from this time forward grew rapidly.

MASONIC TEMPLE OF St PAUL
Minnesota, U. S. A.

The Ancient and Accepted Scottish Rite comprises 33 Degrees divided into four groups: Symbolic Degrees from 1 to 3; Capitulary Degrees from 4 to 18; Philosophical Degrees from 19 to 30, and Higher or Administrative Degrees from 31 to 33. The following is the list:—

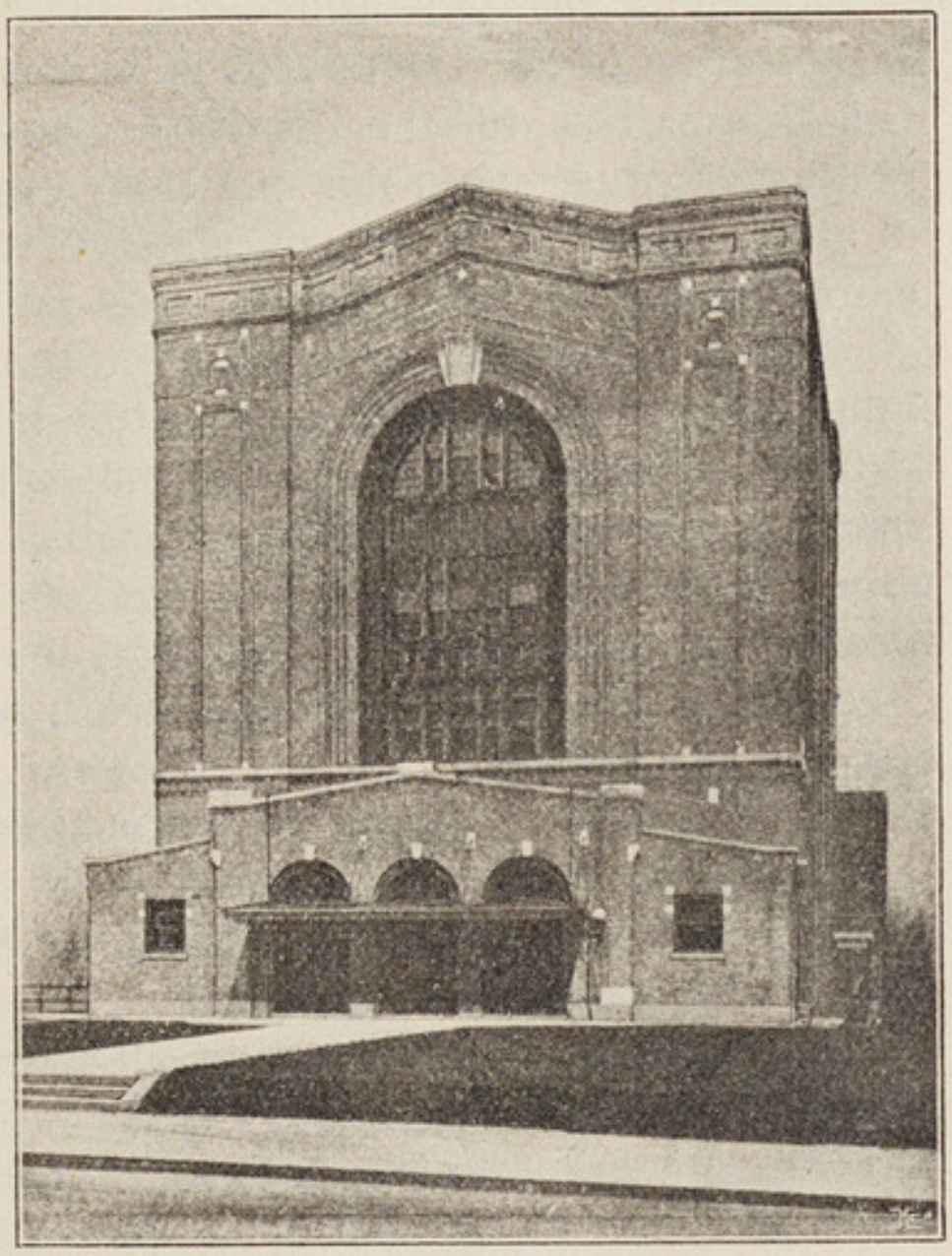
Symbolical Degrees:—1st Class: 1. Apprentice; 2. Journeyman; 3. Master.

Capitulary Degrees:—2nd Class: 4. Secret Master; 5. Perfect Master; 6. Privy Secretary; 7. Provost and Judge; 8. Surveyor of Buildings.—3rd Class: 9. Master Elect of the Nine; 10. Master Elect of the Fifteen; 11. Sublime Knight Elect.—4th Class: 12. Grand Master Arch; 13. Royal Arch; 14. Grand Scottish of the Sacred Arch of James II.—5th Class: 15. Knight of the East; 16. Prince of Jérusalem; 17. Knight of the Orient and Occident; 18. Rosicrucian Sovereign Prince.

Philosophical Degrees:—6th Class: 19. Grand Pontiff or Scotch Sublime; 20. Worshipful Grand Master of all the Lodges; 21. Noachite; 22. Royal Axe or Prince of Lebanon; 23. Chief of the Tabernacle; 24. Prince of the Tabernacle; 25. Knight of the Brazen Serpent; 26. Prince of Mercy; 27. Sovereign Commander of the Temple.—7th Class: 28. Knight of the Sun; 29. Grand Scottish of St. Andrew of Scotland; 30. Grand Knight Kadosh Elect.

Administrative Degrees:—31. Grand Inspector Commander; 32. Sovereign Prince of the Royal Secret; 33. Sovereign Grand Inspector General.

As a matter of fact, in this list there is nothing of importance or that corresponds to a real progress except the first three, the last three, the 18th (Rosy Cross) and the 30th (Kadosh). The *Lodges* are called symbolical because they work only for the first three Degrees; the *Chapters* work up to the 18th, the *Councils* or *Areopagi* confer the philosophical Degrees, the *Supreme Council* communicates the administrative or higher Degrees.



MASONIC TEMPLE OF EAST ORANGE
New Jersey

Bro. Goblet of Alviella, Sov. G. Com. of the Supreme Council of Belgium has explained the characters of the Scottish Rite in a paper from which we extract the following points:—

The Scottish Rite, as well as the "Symbolical" Degrees, owes its origin to the "speculative" (learned, lettered, philosophical, archœological, mystical) Masons who, towards the middle of the XVIII century, gained admittance into the professional Lodges in order to organise themselves there in esoteric clubs under cloak of the Mason secret.

The abusive multiplication of the Degrees and Rites or systems of Degrees, in the course of the XVIII century, called forth attempts at simplification and unification. The "Grand Constitution" on which the *Ancient and Accepted Scottish Rite* rests, are the result of one of these attempts.

All the regular Supreme Councils of the Ancient and Accepted Scottish Rite descend directly or indirectly from the Supreme Council founded at Charleston (U. S. A.) in 1801 on the basis of the Grand Constitutions.

Far from being opposed to the Symbolical Degrees the "High Degrees" represent their prolongation and their coronation; they offer the same organisation, have the same *raison d'être,* respond to the same aspiration and have the same object in view.

If anyone wishes to raise a complaint against the Scottish Rite for multiplying its initiations, for distinguishing the initiated of its various Degrees by ribbons or other badges, for conferring on them conventional titles, for holding their assemblies in Temples, for utilising religious symbols, for representing legends, and for practising archaic liturgies, such a criticism must also apply to the symbolical Lodges. It is only a question of more or less.

No more than the Blue Rite, the Red Rite imposes no limits to the search after truth. Doubtless it claims adhesion to the existence of the Grand Architect of the Universe—but it adds that, in accordance with liberty of conscience, this principle can be interpreted as being the God of the positive religions, or merely the undefinable Power that tends to enforce order in the moral as well as in the physical world.

The Scottish Rite is a school. But it does not suffice that each new initiation leaves the neophyte better informed; it must aim at making him better. Symbolism and history only furnish the framework intended to render conspicuous the moral qualities and the civic virtues which are most necessary in our times, *viz.* the practice of solidarity, the justification of tolerance, the apology of duty and of work, the incessant recourse to the lights of reason and conscience, faith in liberty and progress . . ., etc.

By the very fact that they constitute closer groups of Bre. of long acquaintance, the High Degrees lend themselves better than the Grand Lodges to the relations of intimacy which are one of the attractions and one of the objects of Masonry.

By throwing itself open to all regular Masters, to whatever Symbolical Lodge they may belong—without asking anything of them other than individual work—the Ancient and Accepted Scottish Rite does not appeal to those who are guided by simple curiosity, but only to those who, being already in sympathy with its aim and its method, consent to help it sincerely and actively.

To sum up in the words of Bro. Lobingier of Manilla, "the Masonry of the Scottish Rite is a philosopical-ethical system that seeks after moral, philosophical, religious, and political truth, and aims at liberty and fraternity among men. The Scottish Rite offers an asylum and a harbour of refuge to all Masons worthy of the name, who are inspired by this research and attracted by this object."

IV. The Modern French Rite.

This Rite was created at Paris in 1761, constituted on December 24, 1772, proclaimed on March 9, 1773, and modified in 1786 to become what it is at present.

It comprises the three Symbolical Degrees and four Capitulary Degrees: Elected, Scottish, Knight of the Orient, and Rosicrucian. The introduction of these four High Degress at the time of the modification of 1786 and welcomed by the Grand Orient of France brought regrettable consequences in its train. The Rite was proscribed in England, Holland, Denmark and Germany, and entrance into the Lodges was declined to all French Masons who practised this new system. Gradually, however, the circumstances were modified, and the Rite gained in importance. It is now practised by the great majority of the French Lodges and is to be met with in Belgium and in several towns in South America.

The Lodges are or may be Capitulary Lodges, *i. e.* provided with a Chapter of Rosy Cross, or a Philosophical Council. A Grand College of Rites, Supreme Council of the Grand Orient of France, with its seat in

Paris, has the mission of managing the Chapters and the Philosophical Councils. French Masonry numbers 472 Symbolical Lodges, 75 of which have a Chapter and 31 a Philosophical Council.

V. The Swedish Rite.

Masonry was introduced into Sweden in 1736, in the reign of Frederic I, who, being imbued with the prejudice of the time against the Freemasons, began by prohibiting their meetings *on pain of death,* but, having recognised his error, he revoked this barbarous edict the very same year, and received the homage of all the Deputies of the Swedish Lodges.

The Swedish Rite has always had its own special character. It seems to have been formed under the influence of the theosophic doctrines of the celebrated Swedenborg (the author of the Heavenly Jerusalem or the Spiritual World) and of the plan formed by King Gustavus III and his brother the Duke of Sudermanie, to become the restorers of the Order of the Temple.

The Swedish Rite is restricted to Sweden, Norway, and Denmark. It has always been practised with much earnestness and has not shown itself lavish in its relations with other systems. It has been described as a mixture composed of English Freemasonry, of the "Scottish" Degrees of France, of the practices of the Templars, and of certain ideas peculiar to the hermetic fraternities of the Rosy Cross.

It has likewise been affirmed that the Swedish Rite is composed of twelve Degrees which can be divided into four series. A. Apprentice, Journeyman, Master. — B. Apprentice and Companion of St. Andrew—Master of St. Andrew; Brother Stuart. — C. Favourite Brother of Solomon, Favourite Brother of St. John or of the White Ribbon, Favourite Brother of St. Andrew, or of the Violet Ribbon, also called Knight of the Purple Ribbon. — D. Brother of the Red Cross, and the three classes of the Order of the Temple: Member of the nondignitary Chapter, Grand Dignitary of the Chapter (nine, presided over by the Royal Prince) — the Ruling Master, Vicar of Solomon (the King of Sweden), with the title of "Salomonis sanctificatus, illuminatus, magnus Jehova."

CHAPTER III.

MASONIC RITES IN VARIOUS COUNTRIES

England.

England is the mother-country of Modern Masonry, the date of its birth being 1717. It is well known that English Masonry traversed a period of great schism which resulted in a distinction between the "Ancients" and the "Moderns". This was about 1751. In 1813 was founded the United Grand Lodge of England, which accepted a part of the ritual of the "Ancient Masons" and returned to the principle of religious tolerance.

One of the articles of the Union ran as follows:—"It is adopted and declared that pure and ancient Masonry comprises three Degrees, no more, *i. e.* those of the registered Apprentice, Craft Journeyman, and Master Mason

(comprising the Supreme Order of the *Saint Royal Arch.* This degree of Royal Arch appears to have been an importation from France about 1741 and contains a mixture of things borrowed from the Old and New Testaments, from legends, from religious traditions, and from those of Masonry.

At an Assembly of the Grand Lodge held on March 5, 1856 it was decided unanimously "That the Degree of *Mark Mason* (or *Mark Master)* is not at variance with the old principles of the Order and that this Degree is a development which forms part of the craft of Masonry; it can, therefore, be conferred by all recognised regular Lodges under certain conditions to be sanctioned by the Grand Master." This decision was cancelled during the next term. For all that a Grand Lodge of Masons of the Degree *Mark Master* was constituted in London in 1856, and still exists at the present day, but it is not recognised by the United Grand Lodge of England.

* * *

Moreover, there exists in London a Supreme Council of the Ancient and Accepted Scottish Rite. *Scotland* and *Ireland* have also a Supreme Council which is independent of the Grand Lodge.

France.

The *Grand Orient of France,* founded in 1773, practises the three Symbolical Degrees under the direction of a Committee called "The Council of the Order." Moreover, it possesses a Supreme Council which has at its head a Grand College of Rites, that directs more than 60 Chapters and 25 Philosophical Councils or Areopagi.

The *Supreme Council of the 33rd Degree* for France and its Colonies, founded on the 22nd September 1804, by Count Grasse-Tilly who came from Charleston, where the first Supreme Council was established in 1801.

The *Grand Lodge of France,* founded in 1894 under the auspices of the Supreme Council; it works with three Degrees of the Craft.

The *Independent National Grand Lodge of France*, founded in 1912, which practises the Rectified Rite of the Scottish Rule.

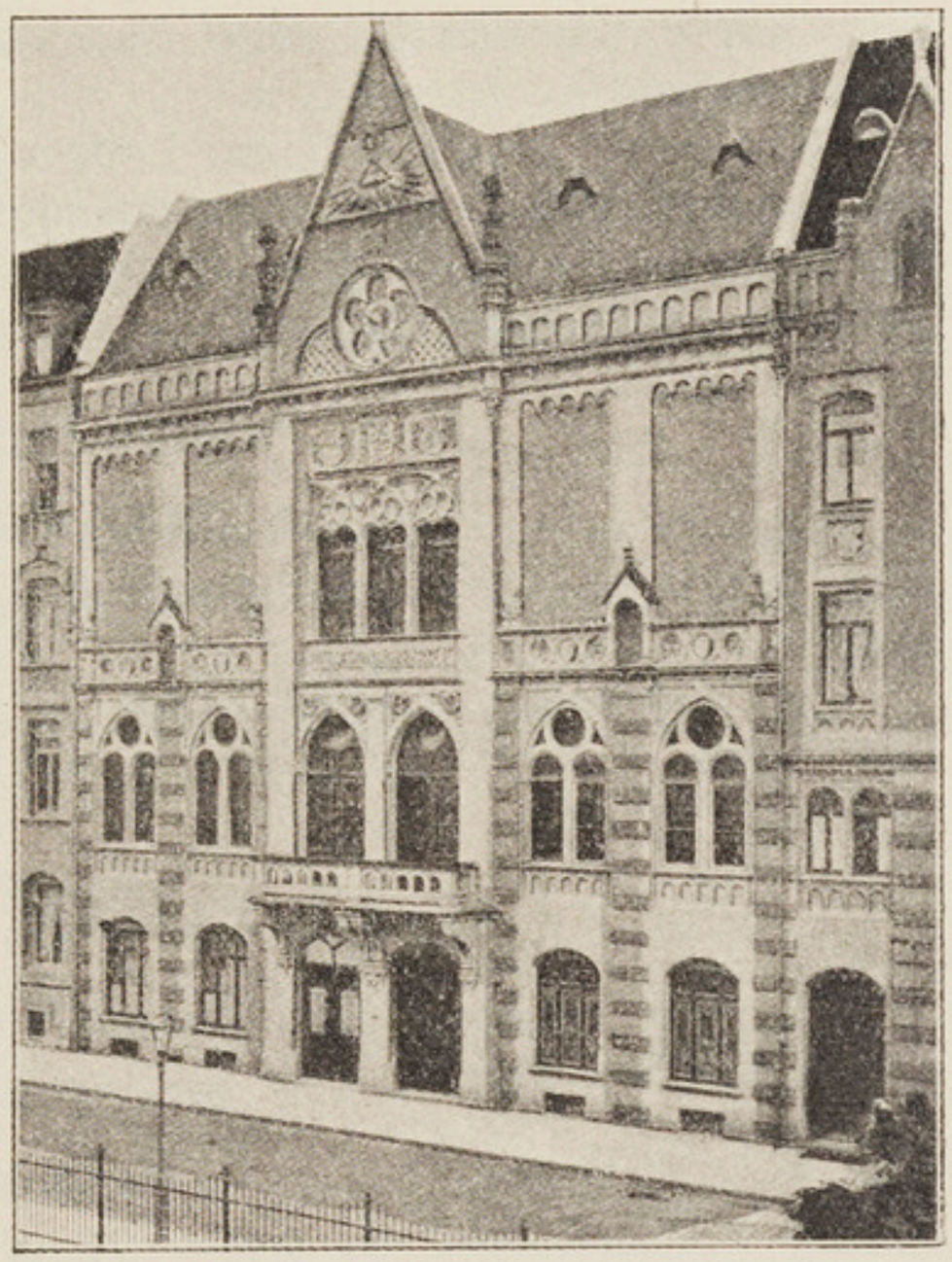
Germany.

Out of the eight German Grand Lodges five, *viz.,* Hamburg, Saxony, Bayreuth, Francfort and Darmstadt practise only the three Symbolical Degrees.

The three Prussian Grand Lodges work as follows: —

1. The *National Grand Lodge of German Freemasons* has ten Degrees: — the first three constitute the Lodge of St. John, the fourth and the fifth, that of St. Andrew; the next four (6 to 9) compose the Chapter. The tenth Degree is conferred only at Berlin; it is a kind of honorary Degree which bears the name of Apprentice of Perfection. Its distinctive badge is a red cross hung round the neck saltier-wise, and the titulars of the Degree are called Knights of the Red Cross.

The National Grand Lodge takes a special interest in the first five Degrees, and has at its head a Grand Master assisted by Grand Officers. On its part, the Chapter settles all questions concerning the Degrees 6 to 10, and all matters that affect the system or the Rite are subject to its exclusive control. There exist four kinds of Chapters: those that work for the Degrees 6 and 7, 6, 7 and 8, and 6, 7, 8, and 9, and lastly the Grand Chapter Indissolubilis at Berlin. At the head of the whole system stands an Ordenmeister (Master of the Order). (1)



MASONIC TEMPLE OF MANNHEIM
Germany

2. The *Grand Lodge to the Three Globes* has seven Degrees. Degrees 1 to 3 constitute the Lodge of St. John; the fourth is the Scottish General Lodge and the next three form the Chapter or the Intimate Orient. The Grand Lodge of the Three Globes cannot have more than 63 members, and cannot number fewer than 25 all of whom must be chosen from among the members residing at Berlin or in immediate neighbourhood. Once a year, in the month of May, all the Worshipfuls of the dependent Lodges are convened at Berlin for the sitting of the Grand Lodge. This organism is governed by a Managing Committee composed of seven members chosen from among the Bre. who are invested with the seventh Degree. It is to this Managing Committee that all questions of a ritual character are especially referred, and it is officially designated "keeper, reformer, and dispenser of the Masonic science". All decisions taken on subjects connected therewith are subject to its veto.

3. The *Grand Lodge Royal York* has three Degrees, together with a fourth which in reality exists in the *Scottish Master* (Privy Orient). This fourth Degree is practised as a kind of Royal Arch, and it is the members that are invested with this fourth Degree who compose the Privy Orient of the Grand Lodge, which is entrusted with the examination of all questions concerning dogmas and rites.

A special fact to be mentioned with regard to the German high Degrees is that they form an integral part of the Grand Lodge. Moreover, the Grand Lodges everywhere exercise a strict watch over the first three Degrees and all the other Degrees higher than those are placed under the exclusive control of an organism that is entirely distinct (except in Eng-

(1) History of Masonry by Robert Gould.

land where the Grand Lodge also concerns itself with the Degree of Royal Arch.).

The three Prussian Grand Lodges have taken the decision that their Bre. of the High Degrees may attend the Assemblies which are held respectively in the jurisdiction of the three systems. Christians alone may aspire to these High Degrees.

Austro-Hungary.

Masonry is not authorised in Catholic Austria. Several benevolent societies in Vienna have been constituted by Bre – belonging to Hungarian Lodges.

The *Symbolical Grand Lodge of Hungary* was created on March 23rd 1886, but it only possesses and concerns itself with the first three Degrees.

Sweden, Denmark, and Norway.

The three countries each possess a Grand Lodge and the High Degrees of the Swedish Rite.

Holland.

The *National Grand Lodge of Holland* was founded on December 27th 1756. According to a certain writer, "The Order of the Freemasons in Holland" consists of three distinct systems, each one provided with regulations, a governing body, and separate finances. These systems are: The Symbolical Degrees, the High Degrees and the Division of the Degree of Master. The first group is managed by the Grand Orient, the second by the Grand Chapter, and the third by the Chamber of Administration (for this part of the rite).

The *Dutch High Degrees,* likewise known by the name of Red Masonry, assumed this appellation in 1803.

They comprise: 1. The Degree of the Elect or Perfect Master; 2. The three Scottish Degrees; 3. The Knight of the Sword or of the Orient, and 4. The Sovereign Prince Rosy Cross. Since 1913 the Dutch High Degrees have been fused into one *Supreme Council* of the 33rd, Ancient and Accepted Scottish Rite.

The *Division of the Degree of Master* consists of the Degrees of Master Elect and of Sublime Master Elect, at the present time united in one single one, which is merely a severance from, or better, an extension of the third Degree.

Belgium.

The *Grand Orient of Belgium,* founded on February 25th 1832 concerns itself with the Symbolical Lodges.

The *Belgian Supreme Council* which since then has governed the Ancient and Accepted Scottish Rite in Belgium, was founded at Brussels in 1817.

These two Groups are united by a treaty concluded in 1880 and they recognise each other as the sole regular authority for their respective Degrees.

The Masons of the High Degrees, which are dependent upon the Supreme Council, may wear their badges in the Symbolical Lodges without enjoying there any special prerogative, and without being the object of any exceptional measure there.

Luxemburg.

The centre of the Masonic authority in this country is a Supreme Council, Head of the Order of the Grand Duchy of Luxemburg, which, however, does not depend on the Ancient and Accepted Scottish Rite, and which was established in 1849.

Russia.

Masonry suppressed in 1822 by a decree of the Czar.

Switzerland.

The *Swiss Grand Lodge "Alpina"*, which comprises 35 Symbolical Lodges, and the Managing Committee of which sits alternatively in German and French Switzerland for five years.

The *Supreme Council of Switzerland,* 33rd, with its seat at Lausanne and comprising:

3 Chapters of the Rosy Cross.—3 Areopagi (30th).—1 Grand Council of General Inspectors.

The *The Scottish Directory in Helvetia,* with its seat at Geneva comprising:—

2 Lodges of St. Andrew, 1 Inner Order with two Degrees or 5 Lodges, 1 Prefecture, 2 Commanderies, 1 Directory, 1 Helvetic Grand Chapter.

The Supreme Council and the Scottish Directory have concluded a treaty of alliance dated February 2nd 1896 and renewed on June 9, 1910. This treaty, which leaves each of the two authorities of High Degrees its own autonomy and independence, recognises that in their respective Constitutions nothing opposes their union and their work in common. The Supreme Council of Switzerland and the Swiss Grand Lodge "Alpina" have also concluded a treaty, dated October 29, 1876, by which the two authorities decided upon their functions, the Grand Lodge "Alpina" with regard to the Symbolical Lodges, the Supreme Council as having jurisdiction over all the High Degrees of the Ancient and Accepted Rite. Nevertheless, the Masons who are invested with the High Degrees may not appear at the meetings of the Symbolical Lodges except with the Degree and insignia of Master.

Italy.

The *Great Orient of Italy* was founded on January 1, 1862 and concerns itself with the Symbolical Lodges.

The *Supreme Council,* 33rd, has its seat at Rome and concerns itself with the High Degrees.

Spain.

The *Grand Orient of Spain* for the Symbolical Lodges.
The *Supreme Council,* 33rd, for the Ancient and Accepted Scottish Rite.

Portugal.

The *United Grand Lodge "Lusitania",* created in 1869 for the Symbolical Lodges.
The *Supreme Council,* 33rd, for the Ancient and Accepted Scottish Rite.

Greece.

The *Grand Orient and Supreme Council* of the 33rd united for the Symbolical and Philosophical Degrees.

Servia.

Supreme Council, 33rd *of Servia,* created in 1912.

Africa—Egypt.

National Grand Lodge of Egypt.
Supreme Council of Egypt.

South Africa.

Grand Lodge of Liberia. English Rite.
Numerous English, Scotch, Dutch and Irish Symbolical Lodges.

North America.

49 Grand Lodges in the United States.
9 Grand Lodges in Canada and the Colonies.
4 Supreme Councils: 1. Southern Jurisdiction, with its seat at Washington; 2. Northern Jurisdiction with its seat at New York; 3. Supreme Council for the Dominion of Canada; 4. Supreme Council of Mexico.
Numerous Lodges of Knigths of the Temple with a Grand Encampment.

Central America.

Grand Lodge of Cuba.
Supreme Council of Colon (Cuba).
Grand Lodge and Supreme Council of Guatemala.
Grand Lodge of San Domingo and Supreme Council, 33rd.
Grand Lodge of Costa Rica.
Grand Lodge of Porto Rico.
Grand Lodge of Haiti.
Grand Lodge of San Salvador.

South America.

The Grand Orient of Brazil with Supreme Council at Rio de Janeiro.

The Grand Orient of Rio Grande do Sul.

The Grand Orient of the Argentine Republic with a Supreme Council at Buenos-Ayres.

The Grand Orient of Paraguay with Supreme Council at Assumption.

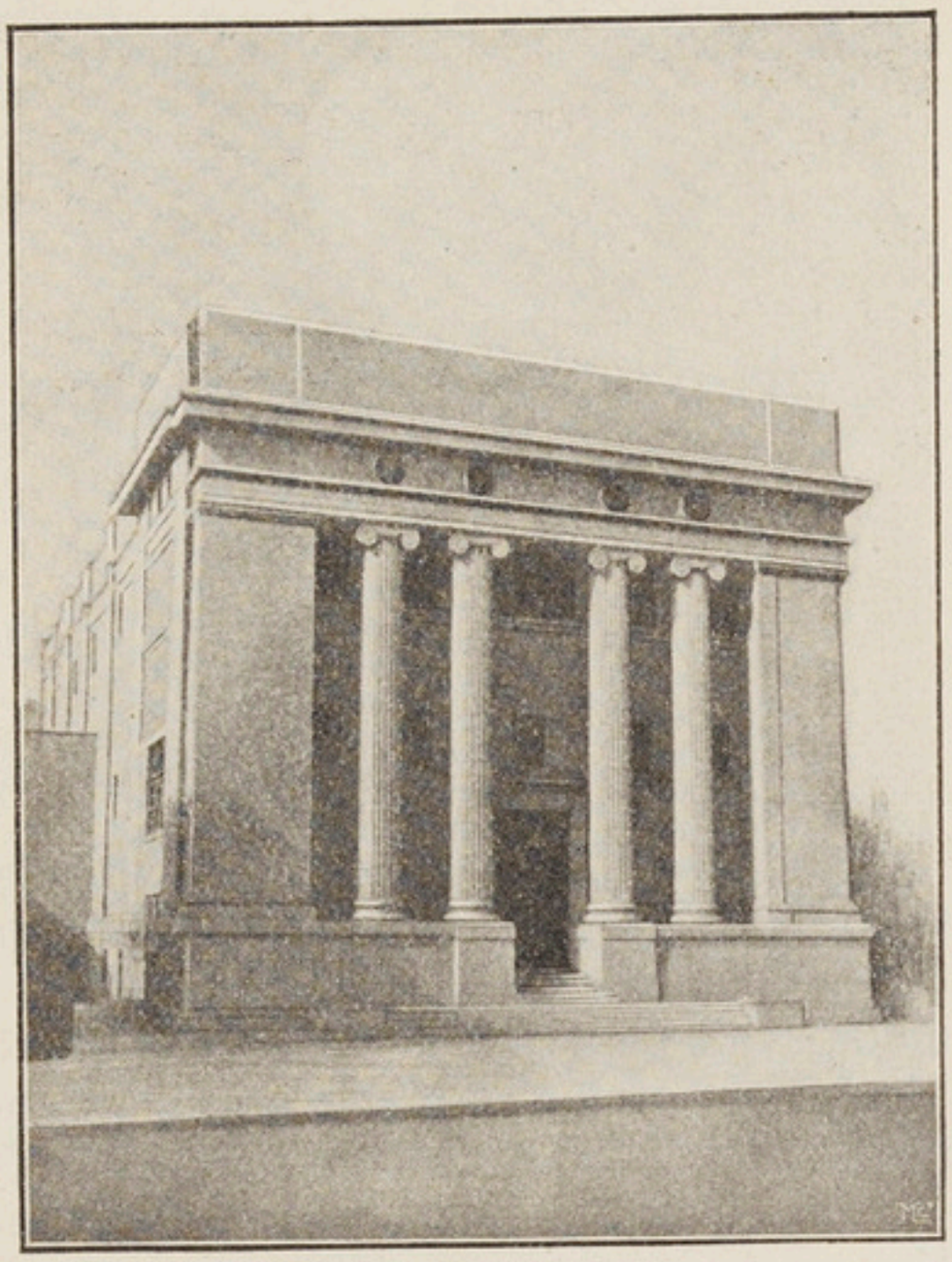
The Grand Orient of Uruguay with Supreme Council at Montevideo.

The Grand Orient of Venezuela with Supreme Council at Caracas.

The Grand Orient of Chili with Supreme Council at Santiago.

The Grand Lodge of Colombia with Supreme Council at Carthagena.

The Grand Lodge of Peru with Supreme Council at Lima.



MASONIC TEMPLE OF CAMDEN
New Jersey

Australia English Rite.

Grand Lodge of Southern Australia, seat at Adelaide.
Grand Lodge of New South Wales, seat at Sydney.
Grand Lodge of Victoria, seat at Melbourne.
Grand Lodge of Tasmania, seat at Hobart.
Grand Lodge of Western Australia, seat at Perth.
Grand Lodge of Queensland, seat at Brisbane.
Grand Lodge of New Zealand, seat at Dunedin.

VI. THE INTERNATIONAL BUREAU FOR MASONIC AFFAIRS

ORGANISATION — OBJECT — ACTIVITY.

Historical Sketch.

First of all, what were the circumstances that led to the creation of the International Bureau for Masonic Affairs?

The earliest manifestation in favour of the idea of an international union took place at the Masonic Congress of Paris in 1889.

A Bro. of the National Grand Orient of Spain proposed that a Federation should be formed to which the Powers could adhere.

This question which was to form the principal subject of a Masonic Universal Congress in 1890 was only resumed four years later at Antwerp, when all the speakers endeavoured to show that the Federation was desirable, that an alliance on as broad a base as possible was to be recommended, and that it was opportune to multiply the points of contact among Masons. But no decision was taken. The Bro. President of the Congress, in his closing speech, merely stated that the idea had made its way, and that the child to be born was already there. For the present, as the next Conference was to be held at the Hague in 1896, there was nothing left to do but to send it to be nursed in the Netherlands. Later it would go to Switzerland to be fed with stronger milk and to live—but how? Protected and supported by the assistance of all men of good will.

Further, on the eve of the above mentioned Conference of the Hague, the Grand Master of the Alpina wrote: — "It is important that from the point of view of the general interests of Freemasonry we should give all our help to the Constitution of the Masonic Lodges and that it should be nothing but a bond between the various Masonic Groups with a view to the development of humanitarian fraternity.

"*It appears to us,* said the Swiss Grand Lodge Alpina in the letter it addressed to the Masonic Powers, *that all Masons must feel the need of knowing, and of understanding one another better and of strengthening the bonds that have always existed between them, but which have not had an opportunity of declaring themselves openly. It will be a grand day when it is known that real bonds have been formed between the Grand Orients, and that the centres of light which are spread over the Globe entertaining regular relations with one another can at any moment form a powerful centre of warmth and of life.*"

On the 21st of June 1901 the Managing Committee of the Swiss Grand Lodge Alpina presented to the Assembly of the Delegates of the Swiss Lodges at Berne, a report about the result of the step taken, and, on the 16th of November of the same year, the Administrative Council decided to try the convening of an International Masonic Congress in Switzerland itself, for 1902.

ÉDOUARD QUARTIER-LA-TENTE
Founder and Representative of the I. B. M. A.

"The object of this Congress", said the Swiss Grand Lodge Alpina's invitation, "is to examine not what distinguishes the Masonic Groups, but all the principles which should draw them together and unite them. *Above the legitimate and special interests of the various Masonic Powers, there are objects in common and indentical tendencies which it is expedient to establish in order to investigate the possibility of some understanding or other.* The Congress of 1902 will therefore be merely a fraternal *fête* at which will be heard only words of encouragement to the task proposed by the founders of our mighty association. It will be a recapitulation of the work accomplished in the course of the last two centuries and will at the same time furnish us with the opportunity of laying the foundations of the work in the present and in the future."

My Bre., it was so.

At the Congress of Geneva from the 4th to 7th of September 1902 presided over by Mr. Ed. Quartier-la-Tente, Grand Master of the Swiss Grand Lodge, were united the delegates of 34 Lodges, Grand Lodges, Grand Orients, and Supreme Councils.

Bro. John Kaufmann of Geneva reported on the first question in the order of the day:—

"*Does the history of Universal Masonry show that identical motives prevailed at the foundation of the Lodges in various countries?*

"*Which*", continued Bro. Krentel of Berne, "*which are the present questions that are of general interest to Universal Masonry, or which deserve its attention without injuring the autonomy of the Lodges?*"

Bro. Alfred Louis Jacot of Neuchâtel, the then Deputy Grand Master of the Swiss Grand Lodge Alpina presented the 3rd question:—"*Outside every Obedience and all Rites, on what bases is a rapprochement possible among the various Masonic Powers?*"

And on Saturday the 6th of September 1912 the Congress adopted unanimously a proposal, *viz.* that of the 3rd reporter, tending towards

the creation of an International Bureau for Masonic Affairs, to which 20 Powers—mostly European—gave in their adherence, some fully and with pleasure, others with enthusiasm!

"One of the greatest joys in my life", exclaimed at the closing dinner Bro. Desmons, of the Grand Orient of France, "will be the one I experienced yesterday, when the Congress unanimously decided to create this Bureau in which will be concentrated all the Masonic ideas of the whole world. My Bre., it was the dream of my life, more than forty years ago I longed for the great joy of seeing produced in the whole world a kind of international tribunal of fraternal communications that would permit not only Masonry, but, as one of our Bre. has said with so much propriety of style, also all democracies to meet, and to understand one another, in such a way as one day to form the Universal Republic."

The representatives of Belgium, Holland, France, Germany, England, Spain. Italy, and Switzerland greeted with much feeling the dawn of this new era amounted by the creation of the International Bureau.

The 6th of September 1902, let us remember this date, my Bre., for it will always be a memorable date in the annals of Masonry!

Object of the International Bureau for Masonic Affairs.

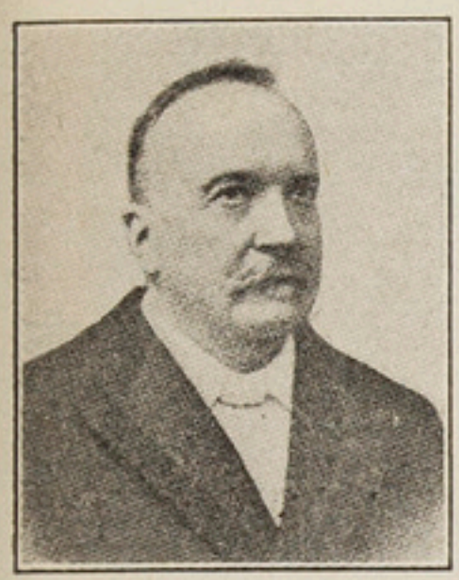
When the Bureau was opened on the 1st of January 1903, to all the Powers known to it were sent:—

a) A circular announcing its object,
b) A form of adhesion,
c) A circular concerning the subjects for discussion presented at Geneva by Bro. Tempels of Brussels, and adjourned for later study,
d) A circular about the organisation in all the Worlds Lodges of an annual peace festival (May 18th) a proposition voted unanimously by the Delegates to the Congress of Geneva.

The rôle of the Bureau? — Its task is manifold and is the following:—

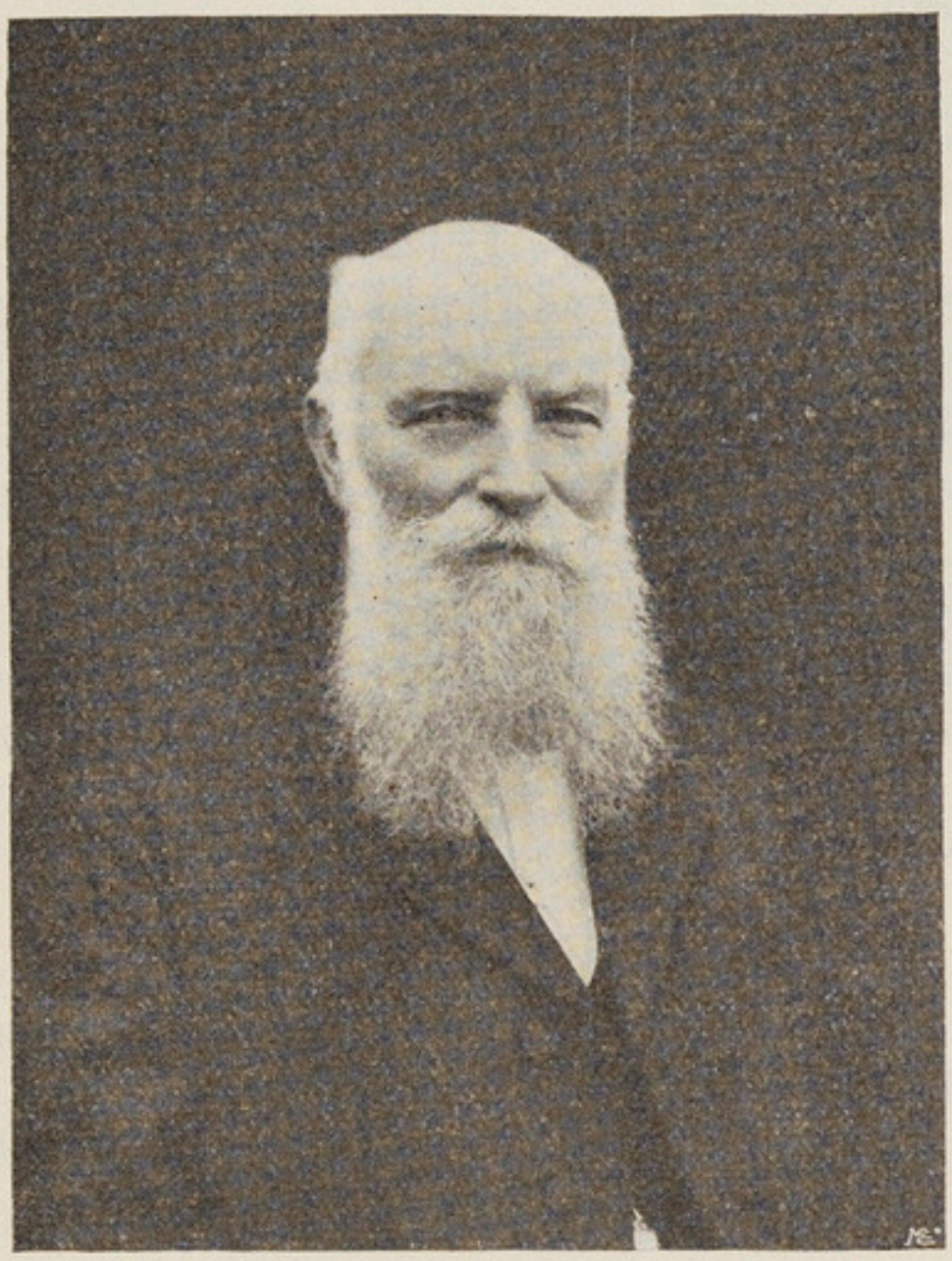
1. To collect and classify the bibliography and the study of the history of Universal Masonry,
2. To look through the various catalogues of works, and to draw up a general inventory,
3. To announce rare Masonic works,
4. To gather information about the organisation of Lodges in various countries,
5. To study the rituals and the history of Masonic symbolism,
6. To draw up a list of all the Masonic newspapers,
7. To supply information and to publish any works that may be useful to the progress of Masonry,
8. To serve as a go-between and informant among the Masonic Powers, in order to facilitate their relations,
9. To suggest subjects of study and problems to be solved,
10. To facilitate the preparation of Masonic Congresses and the publication of the resulting works.

PROVISIONAL COMMITTEE OF THE INTERNATIONAL BUREAU FOR MASONIC AFFAIRS

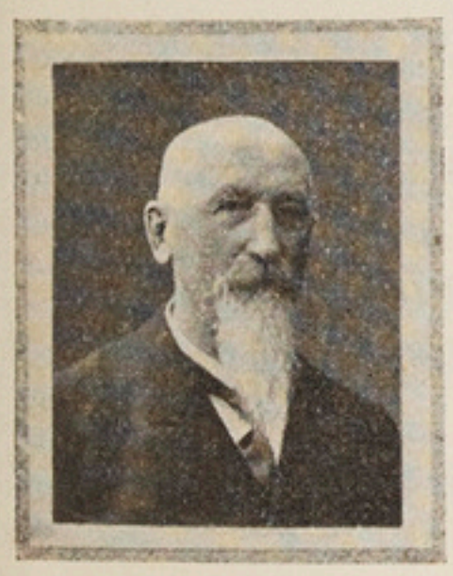


DR. J. SCHWENTER
Grand Master
of the Swiss Grand Lodge

DR. H. HÆBERLIN
past Grand Master
of the Swiss Grand Lodge



BRO. CARL RUSS-SUCHARD
past Grand Treasurer of the Swiss Grand Lodge. Treasurer
of the International Bureau for Masonic Affairs



BRO. ALF.-LS. JACOT
Member of the administrative
Committee of the Swiss Grand
Lodge

BRO. ZIMMERMANN
Grand Secretary
of the Swiss Grand Lodge

This programme was not long before it was extended. Since 1904 it has included the following subjects:—

To publish a report of the Masonic Congress of Brussels,
To draw up a list of the Grand Orients, Grand Lodges, and Supreme Councils,
To collect the documents necessary for an abridged history of Universal Masonry,
To favour the development of pacifist ideas,
To recall the annual celebration of the 18th of May,
To acquire new adhesions in favour of the Bureau,
To organise the Universal Congress of 1906,
To publish the "Bulletin" more frequently and to develop the exchange of interesting works.

But who has not made the experience that the best intentions are often misrepresented by the ignorant and the ill-natured? This splendid field of activity caused a gread deal of harm to the Representative of the International Bureau, who was obliged to repeat again and again, and in every possible way, what this bureau was that had been so unfavourably received by certain important Masonic Groups.

The International Bureau for Masonic Affairs is not, nor has it ever wished to be, an authority. This Bureau is impersonal, it takes no decisions, and has no intention of in any way affecting the sovereignty of the Grand Orients or other Powers. It has not interfered, nor will it ever interfere in the conflicts of these powers or Lodges or Masons among themselves. It is not, nor ever has been a tribunal or an arbitrator in Masonic questions. It regards with absolute respect the autonomy of Masonic bodies.

As opposed to the report that has been spread, the Bureau does not pronounce, nor has it ever pronounced judgment on the regularity or irregularity of the Grand Lodges or Lodges. It takes notice of communications made to it on this subject by the Masonic Powers.

The International Bureau condemns no one on account of his Masonic customs and manners, nor has it ever claimed to classify the various Masonries according do their value.

With a view to greater clearness it mentions them in alphabetical order or according to the languages they speak.

In spite of the complexity of its programme *the International Bureau for Masonic Affairs has but one single aim, viz.* "the *rapprochement* of all Masons *of all countries*"!

—By endeavouring to give certain and authentic information on the history of the great Masonic families.

—By attenuating through explanations all the divergences which may exist between the Grand Lodges or Grand Orients—divergences produced in most cases by differences of peoples, languages, races, and religions.

—By making known the results of the activity of Masons, the works they create, develop, and maintain.

BUILDING OF THE LODGE "ZUR HOFFNUNG" AT BERNE
inaugurated on June 4th 1899

The International Bureau for Masonic Affairs endeavours to bring Masons of all countries closer together by working with the view of destroying errors that have been spread abroad, undeserved slanders and accusations that have been propagated by the adversaries of our Alliance.

By laying stress on all the points of contact that exist in Universal Masonry, and by drawing out the beauty of our principles, the nobleness of our views, and the sincerity of our ideas.

Without for a moment losing sight of the object which has been assigned to it the Bureau has never ceased to show that from a moral point of view the Masonry of all countries is but one, that the aspirations of Masons, their symbolism, and their preoccupations are identical, that what distinguishes them are questions of detail.

The Bureau is responding to the expectations of its founders by endeavouring to make it clear that by establishing hearty and fraternal relations among themselves Masons of all countries will facilitate their task and accomplish with more success the work which consists in toiling for the good of humanity.

By recalling accomplished facts, accepted sacrifices, efforts and works realised by the Bre. of earlier times who at the same time were excellent patriots and devoted citizens, Masons sincerely attached to the Alliance, and by unceasingly repeating that the Masonic Law invites us to be generous of heart and fraternal in spirit towards all men, but especially towards our Bre., the International Bureau for Masonic Affairs with great enthusiasm enters the lists which lead to the goal by exclaiming to all Masons: "*Attenuate what divides you, lay stress on what may bring you nearer together by allowing yourselves to be penetrated with the idea that Masonry which is already doing grand and noble actions will do still grander and nobler ones, when realising the symbol of the Masonic chain, you will no longer be but one in heart and soul to work four your own moral progress and for the good of your neighbours!*" No. 19, "Bulletin".

To draw nearer the Masons of all countries! This is the object and the only one. This is all the initiators and creators of the International Bureau had in view.

Organisation of the International Bureau for Masonic Affairs.

But an object supposes means.

An enterprise so vast and long-winded as this implies an organisation.

In the words of Art. 3 of the statutes as adopted at Geneva in 1902 this organisation together with the management and superintendence of the Bureau is entrusted to the Administrative Council of the Swiss Grand Lodge Alpina.

Every year the Bureau (Art. 4) presents a report of its management and of its accounts, which is comunicated to the Masonic Powers after their approbation by the Administrative Council of the Alpina.

The expenses of the Bureau are covered by an annual grant on the part of the adhering Powers, the amount of which will be fixed every year by the Administrative Council of the Alpina, in proportion to the number of Lodges of each of the Powers.

The donations and legacies in behalf of the Bureau will be employed for the constitution of a special fund with the purpose of facilitating and of consolidating the work of the Bureau.

The revision of these statutes belongs to the adhering Powers that are represented at the International Congresses.

Several Freemasons, among others Bro. Dahms, of the Grand Lodge "The Three Globes" of Berlin, having criticised the fact that the Bureau was entrusted with the preparation and organisation of the so called "international" meetings, the Alpina did not hesitate in 1907 to propose a revision of the statutes. The desire was expressed on both sides that the Bureau should become an autonomous institution.

On September 11, 1900, the Assembly of Delegates at Brussels adopted some new statutes which were more precise and more complete, making of the institution entrusted to Swiss Masonry a work endowed with indispensable organs. And as a matter of fact, *since January 1, 1911, the*

International Bureau, the seat of which is fixed in Switzerland has been placed under the management of the General Assembly of the Delegates and of one Representative.

This Assembly of the Delegates is constituted by the Grand Lodges, Grand Orients, or Supreme Councils concerned, and each of these Groups appoints a delegate with a deliberative voice. Substitution by delegates of other Powers is authorised, but to the number of three only.

It is this Assembly which by a majority of votes decides on the admission of new Masonic Powers, fixes the annual compulsory subscription and pronounces on all important questions.

It meets once a year after a convocation accompanied by a list of the agenda, sent out at least three months beforehand.

The Bureau's mission is:—

1. To pass on to the Masonic Powers every kind of information and all the resolutions which, being of interest to Freemasonry, favour their fraternal relations.
2. To constitute a library and archives with the object of collecting all that concerns the work of Universal Masonry.
3. To edit the „Bulletin", the organ of the Bureau, at least four times a year, in various languages.
4. To publish an Annual of Universal Masonry.
5. To publish eventually Masonic works of value.
6. To write the minutes of the meetings of the Assembly of the Delegates and to publish a summary of them in the "Bulletin".

But means are necessary!

The expenses of the Bureau are covered:—

1. By a compulsory annual subscription of the adhering Masonic Powers, a subscription which must be paid during the first quarter.
2. By donations and legacies.

This, my Bre., as you see is *the plain, simple, practical, and perfectly appropriate organisation;* an Assembly of Delegates, an emanation of sovereignty, of the collective will; — a manager — an object free from all lack of precision, standing out in the Masonic sky in high relief with a purity of admirable lines — resources that are still modest, but which will certainly be developed presently — the assurance for all the adherents that the institution will never affect either their independence or their autonomy. What would you have more?

The reorganisation of the International Bureau on this basis was a great step in advance.

The Activity of the Bureau.

The first task of the International Bureau for Masonic Affairs is spread a knowledge of the true history of Masonry in order that all misunderstandings and erroneous opinions may disappear.

"It is not true that French Masonry is atheistic.—It is not true that German Freemasonry is impregnated with an absurd philosophy. It is not

true that English Masonry is absorbed in the satisfaction of self-love and good cheer.—It is not true that American Masonry is fantastic and selfish. All these opinions rest on isolated facts. The Masonry of all countries finds its inspiration in the ideas of the founders and nowhere has it swerved from the principles as proclaimed by the Masons of 1717, *viz.* Tolerance and Justice.

This is what the Bureau does not cease to proclaim. *It publishes everything that is likely to make the Masonic Order appreciated.*

DR. BERNARD PERRELET
Neuchâtel

Since then the "Bulletin" published in several languages has abounded in historical studies which permit to understand differences of surroundings, of race, and of time. The Editor points out the divergences which are produced between certain Groups, but he goes farther; he explains these divergences and sifts them by the help of an impartial and enlightened criticism. Masonry in Catholic countries cannot be like Masonry in Protestant countries.

The Masonry of democratic countries naturally differs from that of monarchies. Certain Grand Lodges attach an extraordinary importance to the fact of having the Bible on the altar; they even consider that without the presence of the Bible on the altar, a Lodge loses its Masonic character, whereas it is only a matter of form.

The Bureau shows what symbolism can be adopted by all the Lodges of the Universe without offending the consciences of their adepts; it sets forth the teachings which give our association its character of broadmindedness, tolerance, humanity, and universality. The Bureau invites the Lodges of the whole World to form a Holy Alliance!

And what proves that its action responds to a need is that the number of its adherents is increasing every day, among the humble still more than among the powerful. In 1909 when certain Grand Orients were not replying to the letters and documents forwarded to all the Masonic Powers of the whole World, Masonic Holland adhered to the Bureau as a whole, and the Masons of all countries gave it an enthusiastic welcome as soon as they made its acquaintance.

As to the available resources they are the same as they were at the outset, *viz. the Bureau possesses no capital.* Allowances, grants, voluntary subscriptions and various small receipts allow it go ahead, but not so quickly as the circumstances require.

It must, however, be noted that the Grand Lodges of all countries, even those of America — with the exception of 7 or 8 — regularly send their reports to the Bureau, which is a way of showing interest in its existence, till something better turns up.

The Franco German Masonic Meetings at La Schlucht 1907 — Bâle 1908 — Baden-Baden 1909 — Paris 1911 — Luxemburg 1912 — 's Gravenhage 1913 have been also encouraging manifestations.

The Annual is published in 2000 copies and the despatches of the Bureau continue to spread its name in both hemispheres.

The "Bulletin" is becoming more and more interesting and no one would suppose, on reading it, that the years 1914—1917 were a period of ordeals.

In 1911 The Representative of the Bureau had the happiness of experiencing that the International Bureau for Masonic Affairs was kindly welcomed by Universal Masonry. His letters were answered, and inquiries were made of him, as it was believed that he could supply correct information. Thus it is that in all the secretaries' offices the proof-sheets of his Annual are corrected, a document which on this very account is the best informed and most reliable in all Masonry.

No less pleasing is the fact, that the Bureau receives gratis more than 150 Masonic newspapers, and to-day almost all the new volumes of Masonic literature are also sent to him, thus forming little by little an important library which will render considerable services in the study of the history of our Order.

By all its activity and especially by its "Bulletin" the Bureau has even succeeded in modifying the tone of certain Masonic newspapers, which were not wanting in severity towards European Masons, about whom they had admitted as true all the calomnies that are spread about by our adversaries or rather by our enemies.

What was declared to be unrealisable is now presented in a new light, so well that after fourteen years of toil, the International Bureau for Masonic Affairs has acquired the right of citizenship in Universal Masonry.

B. Perrelet, D. jur.

STATUTES
OF THE
INTERNATIONAL BUREAU FOR MASONIC AFFAIRS
(INTERNATIONAL OFFICE FOR MASONIC INTERCOURSE).

Art. 1.

There has been created among the Masonic Powers, that adhere to the present statutes, an International Bureau for Masonic Affairs, which is intrusted with the task of facilitating their relations *without in any way affecting their independence or their sovereignty.*

The seat of the Bureau is in Switzerland.

Art. 2.

The organs of the International Bureau are:

1. The Assembly of the Delegates.
2. The Representative of the Bureau (Director).

The Assembly of the Delegates is composed of the Grand Lodges, Grand Orients or Supreme Councils concerned and adhering to the International Bureau. Each of the Groups designates a Delegate with a deliberative voice. The substitution by Delegates of other Masonic Groups is authorised, but the number must not exceed three.

The Assembly of the Delegates decides, by a majority of votes, the admission of new Masonic Powers, fixes the compulsory annual subscription, and gives its decision on all important questions.

The Assembly meets once a year. The convocation of an Assembly as well as the list of the agenda must be sent out at least three months beforehand.

Art. 4.

The object of the International Bureau is:—

1. To forward to the Masonic Powers any kind of information and any resolutions that interest Freemasonry and that favour their fraternal relations.
2. To form a library and archives for the collecting of everything that concerns Universal Masonry.
3. To edit the „Bulletin", the organ of the Bureau, at least 4 times a year in various languages.
4. To publish an Annual of Universal Masonry.
5. To publish occasionally important Masonic works.
6. To draw up the Minutes of the meetings of the Assembly of the Delegates and to publish a summary of them in the "Bulletin".

Art. 5.

The expenses of the Bureau are covered:—

1. By a compulsory annual subscription of the adhering Masonic Powers. This subscription is fixed by the Assembly of the Delegates and must be paid during the first quarter.
2. By donations and legacies.

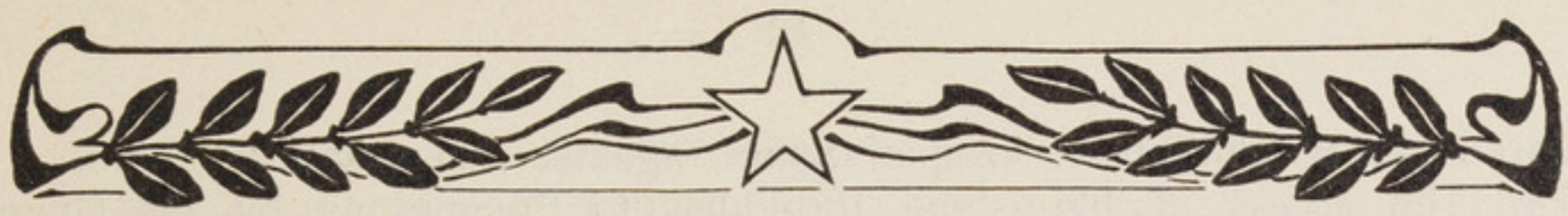
Art. 6.

The present statutes repeal the provisional statutes of January 1, 1903, and will enter into force on January 1, 1911. A revision of them may be asked for at the periodic Assemblies of the Masonic Powers that adhere to the Bureau.

Adopted by the Assembly of the Delegates at Brussels September 11, 1910.

In the name of the Masonic Powers
adhering to the International Bureau for Masonic Affairs,

The General Representative:



VII. MASONIC EVENTS FROM 1717 to 1917

1717 June 24th. Foundation of the *Grand Lodge of England* in the Appletree tavern (Charles Street, Convent Garden, London).
1718 Bro. George Payne elected Grand Master of the Grand Lodge of England.
1721 Bro. J. Anderson elaborates the Grand Constitutions of symbolic Masonry.
1722 March 25th. The Grand Lodge of England decides the print of the *Book of Constitutions* by Anderson.
1723 January 17th. The Grand Constitutions, organizing speculative Masonry, adopted by the Grand Lodge of England.
1724 The Grand Lodge of England publishes a resolution stating that every Lodge having interrupted her work during more than a twelve month, will be blotted out of the Register and loose her rank of seniority.
1725 November 22nd. The Grand Lodge of England grants to the Lodges the right of conferring the degrees of fellowship and mastership, which right she had formerly withheld.
1725 Masonry introduced in *France.* A Lodge is opened in Paris.
1728 Masonry introduced in *Spain.*
1731 Masonry introduced in the *Kingdom of Naples.*
1731 April 6th. James Kingston, first Grand Master of the Grand Lodge of *Ireland,* installed in Dublin.
1733 Foundation of the Grand Lodge of Massachusetts (North America).
1734 Masonry introduced in the Kingdom of Poland.
1734 First assembly of Dutch Masons. Election of the Grand Master Bro. Wægenær.
1735 The Bro. Count Sparre introduces Masonry in Sweden and creates a Lodge in Stockholm.
1736 Foundation of the Grand Lodge of *Scotland* in Edinburgh.
1736 Foundation of the Grand Lodge of *France,* since 1772 the Grand Orient of Paris.
1737 Masonic meetings forbidden in France.
1736 December 6th. Definitive establishment of Masonry in Hamburg by the Lodge " Absalom ".
1738 April 28th. Pope Clement XII publishes the Bull *In Eminenti Apostolatus specula,* excommunating Masonry and its adepts.
1738 Masonry prohibited in the Netherlands.
1738 Masonry prohibited in Sweden.
1739 Masonry introduced in the Sardinian States.
1739 Freemasonry persecuted in Florence.
1740 Foundation in Berlin of the Grand Lodge *To the Three Globes.*

1740 Edict of Philipp V, king of Spain, against Freemasonry.
1740 The access of his island forbidden to Freemasons by the Grand Master of the Maltese Order.
1740 The Grand Lodge of *Hamburg* founded as Provincial Grand Lodge.
1741 Foundation of the Grand Lodge *The Sun* in Bayreuth.
1741 The Lodge "Minerva to the three Palmtrees" founded in Leipzig.
1741 The Order of Heredom founded in Scotland.
1742 Freemasonry introduced in *Austria*.
1743 March 14th. By decree of the Inquisition, approved by king John V, Freemasons are tortured and burnt alive in Portugal.
1743 Freemasonry introduced in *Bohemia*.
1744 The Bro. Prince Royal of Prussia (Frederic II) elected Grand Master of the *Three Globes* in *Berlin*.
1745 Un edict of the Bernese Republic, revoked in 1746, prohibits Freemasonry.
1746 The Bro. Lord Derwentwater, first Grand Master of the Order in France, is beheaded.
1748 The Ottoman Government forbids the introduction of Freemasonry in *Turky*.
1749 Freemasonry introduced in *Hungary*.
1751 May 18th. Bull of Pope Benoit XIV *Providas Romanorum Pontificum* against the Masonic Order.
1751 July 2nd. Under the influence of Inquisition, Ferdinand IV of Spain prohibits Freemasonry in his states.
1752 Foundation in Berlin of the Lodge "Friendship", since the Grand Lodge "Royal York of the Friendship".
1754 The rite of Perfection organized in Paris.
1756 December 27th. Foundation of the National Grand Lodge of *Netherlands*. Grand Master Baron van Aernem Beyern van Hoogenheide.
1758 The Council of the Emperors of Orient and Occident placing itself at the head of Masonry, divides her in 25 degrees.
1760 Foundation of the National Grand Lodge of *Sweden* in Stockholm.
1764 June 20th. Foundation of the Grand Lodge of *Pennsylvania* (U. S. A.).
1766 October 28th. In Frankfort o. M. is founded a Provincial Grand Lodge of the Grand Lodge of England.
1767 The Order of the Strict Observance issues its General Statutes.
1768 The Grand Lodge of Scotland introduces the custom of delivering diplomas of membership.
1770 Foundation of the National Grand Lodge of Germany in *Berlin* under the protectorate of the Bro. Frederic II, king of Prussia.
1773 September 27th. Foundation of the *Great Orient of France*.
1776 Convent of Wiesbaden (Strict Observance).
1776 Constitution of the Lodge of Luxemburg, since 1802 "The Children of the Strengthened Concord".
1777 November 6th. Foundation of the Grand Lodge of *Virginia* (U. S. A.).
1777 The Grand Chapter of the Royal Arch instituted in London.
1778 The Convent of Lyon or the Gaules assembled by the Templar Lodge:—"The Benevolent Knights".

1778 Bro. R. Morris founds in the United States the Order of the Eastern Star for the use of women.
1779 May 25th. Instalment of the Provincial Grand Lodge of *Russia* in Petersburg.
1780 Foundation of the Grand Lodge of *Madras* (Brit. India).
1781 September 5th. Foundatian of the Grand Lodge of *New York* (U. S. A.).
1782 July 9th. Convent of Wilhelmsbad, assembled by Ferdinand of Brunswick, Grand Master of the Strict Observance.
1783 July 31st. Foundation of the Grand Lodge of *Maryland* (U. S. A.).
1783 March 18th. Foundation of the Eclectic Grand Lodge of *Francfort o. M.*
1784 Foundation of the Great Orient of Poland and Lithuania.
1785 First masonic Congress in Paris.
1786 The Great Orient of France establishes the French or Modern Rite with seven degrees.
1786 January 14th. Foundation of the Grand Lodge of *North Carolina* (U. S. A.).
1786 December 16th. Foundation of the Grand Lodge of *Georgia* (U. S. A.).
1786 December 18th. Foundation of the Grand Lodge of *New Jersey* (U.S.A.).
1787 March 24th. Foundation of the Grand Lodge of *South Carolina* (U.S.A.).
1788 Establishment in London of the school for Mason's orphan daughters.
1789 Treaty of alliance between the Helvetic Directory and the Grand Lodge of England.
1789 July 8th. Foundation of the Grand Lodge of *Connecticut* (U. S. A.).
1789 July 18th. Foundation of the Grand Lodge of *New Hampshire* (U.S.A.).
1791 June 25th. Foundation of the Grand Lodge of *Rhode Island* (U.S.A.).
1784 October 14th. Foundation of the Grand Lodge of *Vermont* (U. S. A.).
1798 June 11th. Foundation of the Grand Lodge of Royal York of Friendship, *Berlin.*
1799 Foundation of the G. General Chapter of the United States of the Royal Arch Rite.
1800 October 16th. Foundation of the Grand Lodge of *Kentucky* (U.S.A.).
1801 Freemasonry forbidden in Austria by the emperor Francis II.
1801 Foundation of the Supreme Council of the Southern Juridiction of the United States in Charlestown.
1803 Foundation of the Great Orient of *Italy.*
1804 September 21st. Constitution of the Supreme Council of France; the Bro. Count de Grasse Tilly elected Gr. Comm.
1804 May 21st. Foundation of the Arch Chapter of High Degrees in Holland.
1805 June 10th. Foundation of the Supreme Council of Italy, reconstituted in 1861.
1805 Apparition of the Rite of Mizraim; it penetrates in France in 1814.
1805 Foundation of the Great Orient of *Portugal* and of the Supreme Council in Milan.
1806 June 6th. Foundation of the Grand Lodge of *Delaware* (U. S. A.).
1808 January 7th. Foundation of the Grand Lodge of *Ohio* (U. S. A.).
1810 December 11th. Foundation of the Grand Lodge of the *District of Columbia* (U. S. A.).

1811 September 28th. Foundation of the Grand Lodge of Saxony in *Dresden* and of the Supreme Council of Spain.
1812 January 21st. Foundation of the Grand Lodge of *Louisiana* (U. S. A.).
1813 Bro. Leopold of Saxe-Cobourg-Gotha (since Leopold I, king of the Belgians) initiated in Berne.
1813 October 14th. Foundation of the Grand Lodge of *Tennessee* (U. S. A.).
1813 Organisation of the Supreme Council of the Northern Juridiction of the United States.
1814 Edict of Pope Pius VII, against the Freemasons.
1815 Foundation by the Bro. Alexander I, emperor of all Russians, of the Grand Lodge "Astrea" in Petersburg; dissolved 1822.
1816 June 20th. Establishment of the Grand Encampment of the United States.
1817 March 11th. Foundation of the Supreme Council of Belgium and of the Great Orient of Holland.
1817 August 28th. Constitution of the Gr. Masonic Chapter of the Royal Arch of Scotland.
1818 January 12th. Foundation of the Grand Lodge of *Indiana* (U. S. A.).
1818 July 27th. Foundation of the Grand Lodge of *Mississipi* (U. S. A.).
1819 Foundation of the Provincial Grand Lodge of *Mecklemburg*.
1820 June 1st. Foundation of the Grand Lodge of *Maine* (U. S. A.).
1821 April 21st. Foundation of the Grand Lodge of *Missouri* (U. S. A.).
1821 Foundation of the Grand Lodge of France in *Paris*.
1821 Foundation of the Grand Lodge of *Alabama* (U. S. A.).
1822 Freemasonry prohibited in Russia.
1823 Freemasonry abolished in Portugal by royal decree.
1824 August 13th. Foundation of the Supreme Council of Ireland.
1826 Pope Leo XII condemns Freemasonry in the Bull *quo graviora*.
1829 Foundation of the Supreme Council of *Brazil*.
1830 July 5th. Instalment of the Grand Lodge of Florida and of the Supreme Council of *Peru*.
1832 Foundation of the Grand Orient of *Peru*.
1832 February 22nd. Foundation of the Grand Lodge of *Arkansas* (U. S. A.).
1832 August 1st. Encyclica of Gregory XVI against Freemasons.
1833 February 25th. Foundation of the Great Orient of *Belgium* under the protectorate of Bro. Leopold I, king of the Belgians.
1833 Foundation of the Supreme Council for Columbia and New Granada.
1837 Foundation of the Grand Lodge of *Texas* (U. S. A.).
1839 Invention of the Rite of Memphis with 91 degrees.
1840 April 6th. Foundation of the Grand Lodge of Illinois (U. S. A.).
1842 Foundation of the Supreme Council of Portugal.
1843 January. Foundation of the Grand Lodge of *Iowa* (U. S. A.).
1843 December 18th. Foundation of the Grand Lodge of *Wisconsin* (U. S. A.).
1844 June 22nd. Foundation of the *Swiss* Grand Lodge "Alpina".
1844 September 14th. Foundation of the Grand Lodge of *Michigan* (U. S. A.).
1845 October 26th. Foundation of the Supreme Council for England and Wales.
1846 Encyclica *qui pluribus* of Pius IX against secret associations.

1846 March 22nd. Foundation in *Darmstadt* of the Grand Lodge "Concord" (Germany).
1846 Constitution of the Supreme Council for *Scotland.*
1847 Convent of the American Lodges in Baltimore (U. S. A.).
1849 September 7th. Foundation of the Supreme Council of *Luxemburg.*
1849 Encyclica of Pope Pius IX against the secret associations and Freemasonry:—*quibus quantisque et nascitis nobiscum.*
1850 March 17th. Foundation of the Grand Lodge of Kansas (U. S. A.).
1850 April 18th. Foundation of the Grand Lodge of California (U. S. A.).
1851 August 16th. Foundation of the Grand Lodge of Oregon (U. S. A.).
1853 February 23rd. Foundation of the Grand Lodge of Minnesota (U. S. A.).
1853 Initiation of the Prince Royal of Prussia (Frederic III, German emperor).
1853 Convent of the American Lodges in Lenxington (Kentucky, U. S. A.).
1854 Masonic Convent in Paris.
1854 Encyclica of Pope Pius IX against Freemasonry *Singulari quandum.*
1855 January 6th. The king of Denmark substitutes the system of Zinnendorf to that of the Strict Observance.
1855 Universal Masonic Congress in Paris.
1856 Foundation of the Supreme Council of *Uruguay.*
1857 April 20th. Foundation of the Grand Lodge of Chili.
1857 September 23rd. Foundation of the Grand Lodge of Nebraska (U. S. A.).
1858 Bro. J. G. Findel creates the "Bauhütte", important german masonic periodical.
1858 Constitution of the Supreme Council of the *Argentine Republic.*
1858 November 16th. Foundation of the National Grand Lodge of *Denmark.*
1858 December 9th. Foundation of the Grand Lodge of the State of *Washington* (U. S. A.).
1859 January 31st. Foundation of the United Lusitanian Great Orient in *Lisbon.*
1859 December 27th. Foundation of the Supreme Council of *Colon.*
1860 Constitution of the Supreme Council of *Mexico.*
1861 May 19th. Foundation of the Association of the Freemasons of Germany.
1861 August 2nd. Foundation of the Grand Lodge of *Colorado* (U. S. A.).
1861 Constitution of the Supreme Council of the *Dominican Republic.*
1861 Reconstitution of the Great Orient of Italy.
1863 Encyclica of the Pope Pius IX *Quanto Conficiamen* against Secret Associations.
1864 Encyclica of the Pope Pius IX *Quanto Cura* against Freemasonry.
1864 Foundation of the Supreme Council of Florence, since the Supreme Council of Italy.
1865 January 16th. Foundation of the Grand Lodge of *Nevada* (U. S. A.).
1865 October 10th. Foundation of the Grand Lodge of *Canada* in Toronto (America).
1866 January 24th. Foundation of the Supreme Council of *Venezuela.*
1866 May 16th. Foundation of the Grand Lodge of *West Virginia* (U. S. A.).
1866 June 12th. Foundation of the Grand Lodge of *Nova Scotia* (America).
1867 August 27th. Foundation of the Grand Lodge of *New Brunswick* (Amerika).

1867 December 16th. Foundation of the Grand Lodge of *Idaho* (U. S. A.).
1868 The meeting of the German Grand Lodges, assembled in Stuttgart, empowers the Lodges submitted to their Obedience to place on the altar either the Bible or the Blank Book. The pages of the latter are wholly unwritten, the first excepted, which contains the word " God ".
1869 Foundation of the Grand Orient of *Greece*.
1869 February 12th. Foundation of the Grand Lodge of *Québec* (Canada, North America).
1870 Foundation of the Supreme Council of *Paraguay*.
1870 April 20th. Foundation of the Supreme Council of *Guatemala* (Central America).
1870 December 20th. Foundation of the Grand Lodge of *British Columbia* (North America).
1872 January 16th. Foundation of the Grand Lodge of *Utah* (U. S. A.).
1872 Constitution of the Union of the German Grand Lodges.
1873 Encyclica of the Pope Pius IX against Freemasonry.
1873 Foundation of the Supreme Council of Switzerland after dissolution of the romanic Helvetic Directory.
1874 October 5th. Foundation of the Grand Lodge of the *Indian Territory* (U. S. A.).
1874 December 15th. Foundation of the Grand Lodge of *Wyoming* (U. S. A.).
1874 Foundation of the Supreme Council for the *Dominion of Canada*.
1875 Assembly of the Convent of the Supreme Councils in Lausanne (Switzerland).
1875 June 12th. Foundation of the Grand Lodge of *Manitoba* (North America).
1875 June 24th. Foundation of the Grand Lodge of *Prince Edward's Island* (North America).
1875 July 21st. Foundation of the Grand Lodge of *South Dacota* (U. S. A.).
1876 Treaty of Alliance between the Swiss Grand Lodge Alpina and the Supreme Council of Switzerland.
1876 May 8th. Foundation of the National Grand Lodge of *Egypt*.
1877 April 6th. Foundation of the Grand Lodge of *New Mexico* (U. S. A.).
1881 Foundation of the Supreme Council of *Rumania*.
1882 March 25th. Foundation of the Grand Lodge of *Arizona* (U. S. A.).
1883 Association of the five Independent Lodges of Germany.
1884 April 16th. Foundation of the Grand Lodge of *South Australia*.
1884 April 20th. Bull of Pope Leo XIII against Freemasonry, *Humanum genus*.
1885 October 8th. Foundation of the Grand Lodge of *Porto Rico* (America).
1886 March 23rd. Constitution of the Symbolic Grand Lodge of *Hungary* through the fusion of the Grand Lodge of St. Joan and the Great Orient of Hungary.
1888 July 4th. Foundation of the Great Orient of *Spain* in Madrid.
1888 September. Foundation of the Grand Lodge of *New South Wales* (Australia).
1889 Masonic Convent of the centenary of the French Revolution in Paris.

1889 March 21st. Foundation of the Grand Lodge of *Victoria* in Melbourne (Australia).
1889 June 12th. Foundation of the Grand Lodge of *North Dacota* (U. S. A.).
1890 April 29th. Foundation of the Grand Lodge of *New Zealand.*
1890 June 26th. Foundation of the Grand Lodge of *Tasmania* in Hobart.
1891 May 10. Foundation of the Grand Lodge of *Norway.*
1891 December 24th. Foundation of the Grand Lodge of *Cuba.*
1892 Encyclica of Pope Leo XIII against Freemasonry.
1892 November 10th. Foundation of the Grand Lodge of *Oklahoma Territory* (U. S. A.).
1893 June 30th. Foundation of the Grand Lodge of *Rio Grande do Sul* (Brazil).
1893 June 26th. Foundation of the National Grand Lodge of Venezuela (South America).
1893 Foundation of the Provincial Grand Lodge Polar Star at *Christiania.*
1894 International Masonic Congress in Antwerp (Belgium).
1894 Foundation of the Scottish Grand Lodge of *France* in Paris.
1895 Masonic Congress in Milan.
1896 Masonic Conference in La Haye (Holland).
1896 Antimasonic Congress of Trente (Tyrol) which proclaims that Leo Taxil has well served the Catholic Church.
1896 Treaty between the Supreme Council of Switzerland and the Scotch Helvetic Directory.
1896 Foundation of the Hellenic Grand Orient in Athens.
1897 Leo Taxil solemnly declares in Paris that he has mystified the clergy and the Catholic Press and has wholly invented the characters of Diana Vaughan, the demon Vihio, a. o. m.
1899 Foundation of the Supreme Council of *Chile.*
1899 Foundation of the Grand Lodge of *Costa Rica.*
1900 September. International Masonic Congress in Paris.
1900 September. The Grand Provincial Lodge of the Grand Lodge of Hamburg succeeds to the German Grand Lodge " Emperor Frederic to the Bundestreue " in Berlin.
1902 September. International Masonic Congress in Geneva. Institution of the International Office of Masonic Relations, with whose administration the Swiss Grand Lodge Alpina is entrusted.
1903 January 1st. The International office of Masonic Relations opened at Neuchâtel (Switzerland).
1903 Foundation of the Grand Lodge of Guatemala (Central America).
1904 International Masonic Congress in Brussels.
1905 Peninsular masonic hispano portugese Congress in Lisbon.
1906 The Grand Lodges of Germany acknowledge the Grand Lodge of France.
1907 Convent of the Supreme Councils in Brussels.
1907 Foundation of the Supreme Council for *Egypt* in Cairo.
1907 Inauguration of the Hospitable House for masons in Einbeck (Germany).
1907 National Convent of the Scotch Rite in Lausanne (Switzerland).
1907 July 7th. First International Masonic Manifestation at the Schlucht.
1908 Second International Masonic Manifestation in Basle (Switzerland).

1909 Foundation of the Supreme Council for the ottoman Empire in *Constantinople.*
1910 July 4th. Third International Masonic Manifestation in Baden-Baden.
1910 International Masonic Congress in Brussels.
1911 July 9th. Forth International Masonic Manifestation in Paris.
1911 September 23rd. International Masonic Congress in Rome.
1912 May 26th. Fifth International Masonic Manifestation in Luxemburg.
1913 August 25th. Sixth International Masonic Manifestation in La Haye.
1913 November. Foundation of the National Independent and Regular Grand Lodge for France.
1914 The war produces several ruptures between the european Grand Lodges.
1917 June 24th. Celebration of the second centenary of the Foundation of Modern Masonry.

CHAPTER II

THE PRINCIPLES

I. AIMS AND GENERAL PRINCIPLES OF MASONRY

Freemasonry is an alliance of free men and of good repute, who are banded together voluntarily to work for the amelioration of humanity, by seeking first their own moral perfecting.

Starting from the point of view that it is not possible with bad materials to build a solid structure, Freemasonry teaches its adepts that they must before everything improve themselves before wishing to contribute to the improvement of humanity.

The first work therefore that Freemasonry must accomplish in its members is a work of teaching; it must point out to them all that may remove them from perfection, all that may bring them near it; everything that lowers man:—faults, prejudices, superstition, vice; everything that raises him, ennobles him.

Freemasonry is made up of workshops which bear the name of Lodges.

The members of each Lodge are recruited by voluntary co-option on the sole condition of being free and of good morals. Philosophic constraint is banished from our unions. No dogma—either religious, political or social is imposed upon those who adhere to the Order; each brings into the common discussion and into the conduct of his life his personal principles; he modifies them if he thinks fit, but only to such a degree as they are wide of the truth which a more extended knowledge and more numerous facts teach him. Such liberty of thought is not met with to the same extent in any other association, and it is almost disconcerting for the adversaries of the latter to see such co-ordinated, such powerful collective action result from it.

The explanation of this fact is given to us as soon as we study the inward organisation of Freemasonry. The masonic customs indeed, from the simplest gestures to the most complex synergic action of the group are regulated with such order and precision that they form so to say an armour which while insuring the continuity of the work, hinders in no way the thoughts of its adherents or their action outside.

This internal order is in the first place assured by the practice of and the respect for the traditional rites. Now while the religious rites are supposed by the believers to enshrine a power *sui generis*, that is being able simply through their accomplishment to modify the natural order of things, the rites of the masonic Brotherhood have in the mind of its members no other virtue than to insure order and perfection for their collective action, for their common work. Certainly they are not simply

chance signs and words. They spring from a selection made among all the human signs, attitudes and words; they have a meaning but include nothing supernatural. Borrowed from the signs which the builders of cathedrals in the middle ages had perhaps already received from initiative societies of antiquity, they express in a vague but very emotional way the feelings of brotherhood, of general union, the moral aspirations of all towards limitless progress and thus weave the material ties of the ideal union of all the members. The knowledge of the rites and ways of recruiting explains also to the uninitiated one of the most curious sides of the masonic institution; the existence and unified action of a vast association which imposes upon its adherents neither a formal creed, nor a fixed mode of action, which recognises no dogma and obeys neither the direction of an individual nor of a group.

The fact that any free man of good repute—whatever his ideas may be—may become a member of a lodge, introduces into this apparently closed middle the most divers principles and aspirations, mixes the political opinions and social conditions, allows the clash of ideas, from which springs a flash of light just as from the shock of flint against flint. But thanks to this organised framework in the centre of which move there inconsistent ideas, and to the strictly maintained order in the discussions, they lay hold of each other, criticise, determine and purify each other; there flows from all of them not vain and sterile individual ferment, but a common considered opinion, thoroughly discussed, where each brings into comparison the proper modality of his thought.

Every Freemason returns to every-day life, if not transformed at least better informed, perfected in some way and more personal.

Freemasonry has been bitterly reproached for keeping the secret of its doings. The efforts, gropings and work of research must not be exposed to the criticism of interested enemies anymore than the experiments of the laboratory to the gaze of the ignorant. It is sufficient to hand over to all the new idea and the scientific discovery in its perfect form. The moral truth which the masonic workshop has created sheltered from the gaze of the uninitiated will of its own accord filter into the lay—ranks where it will become part of the ancient notions and thus help without shock in the progress of ideas.

In the midst of the increasingly accentuated and sometimes disquieting confusion of modern life Freemasonry discreetly proposes to men of good will through its permanent association the best means for uniting, sharing, testing their efforts, their researches, their sincerity; it allows them to do service to the collective as well as to the individual interest which it conciliates, in the very midst of imperfect society towards the attainment of the maximum of exactitude and liberty. It places them indeed into the centre of all human research. By its framework, its symbols, its practice it makes them fearlessly develop what is best in them, both intellectually and morally, and then to realise the fruitful union of heart and mind, above the daily struggles from which it gives rest, at the same time aiding its adepts to bring them into equilibrium. It makes individuals greater in inciting them to become stronger, better and true, just and good; through

them it ever perfects the most varied aggregates. In one word, while life often deforms everyone, this one rebuilds and sets him right again, gives him again confidence in himself, allows him to recreate himself, to some extent according to his true nature. It defends him at the same time against himself, that is against his own excesses; it maintains inward disciplin and in bringing each to the realisation of self contributes through each one to his own happiness. Humanity is difficult to lead, it is more difficult still to help it to become conscious of itself, that is to little by little urge everyone to become his own master in the art of living.

Thus Freemasonry sets free that uprightness which is only too often a prisoner either because it dare not assert itself, or because it is weary, wounded by too frequent disappointments, or because by dint of isolating itself, it finishes in the end by fleeing from its very own results. It helps him to take courage again, to strengthen himself and to assert himself in maintaining towards all and against all that frankness necessary for the more equitable distribution of progress. In appearance nothing is more simple than truth; in reality nothing is more difficult than to disengage truth from the complexity of life. Now just as in art what is ugly is a fraud, so in the Lodge, what is not truthful finds itself little by little excluded from the masonic art, which from the very beginning has thought to detach the reality from appearances. Proceeding but from itself and taking its principle from reason alone, Freemasonry is universal. It has its own origin which cannot be confused with that of religions and it is exactly by leaving to each his freedom of creed that it is freed from all religious domination. It gives moreover a bond to all the moral forces which may have lost their supremacy because they remain disseminated. Through the disposition of its workshops it also maintains among the different human societies both the most practical and most ideal model and at the same time the most judicious one of what every group of work and study might and no doubt ought to be. It is no exageration to suppose that the most rational and reasonable society which will probably one day spring from all these human attempts, will be inspired by its constitution. It has already penetrated into the different institutions of the peoples further than it has in its absolute disinterestedness proclaimed it or perhaps realised itself.

However that may be and whatever may befall, it has never failed and never will fail in its task which is to allow more and more the true order. Renan wrote one day: "There is little ideal in this world, but it is by that little that the world lives." Freemasonry, giving credit to man and trusting in humanity thinks however that there is more of it than we are aware of, but this ideal though often unperceived, is lived by thousands of beings, who have neither the means nor the inclination to show their worth or to obtrude upon those who ignore or oppose it. It has indeed consecrated itself to its continued setting free. The difficulty of its task—which we repeat it fully realises—shows it the necessity of it just as does the spectacle of the modern world, materially perfected but backward morally. In setting forth more and more clearly this necessary ideal it renders a service to life; and as there is nothing more audacious than to attempt

to regulate the relations of men by wisdom, so nothing serves their interests more or seems more desirable, for nothing corresponds more thoroughly with justice or seems to include more fully the most probable and at the same time most legitimate conditions of happiness. Even though it were but a dream it would be the most logic one, and there is none which raises man as much to his proper height, which merits more that he should devote to it his highest activity.

An elevated school of intellectual and moral nobility it never loses itself in abstraction, careful not to draw away from reality an ideal which springs from it and which it intends to realise more and more. It is from the power of acting and the strength in action that true light is born and it is light that creates power.

To turn disinterested speculative ambition towards the research of disinterested power procures for man the purest, most numerous and renewed satisfaction. Thus agreement is established between speculation and action. Their divorce has always included the possibility of dangerous consequences, has always threatened humainty in its very existence. Thought is an intermediary between one reality and another reality, and Freemasonry in helping us to realise this passage, facilitates for us the discovery, possession and creative achievement of this new reality, for thought cannot remain its own end without becoming exhausted, sterilized or lost. Even thus still action springs from what seemed purely contemplation. Freemasonry places force disciplined by intelligence at the service of Right and Spirit. Ever both an audacious and a prudent auxiliary of general improvement it makes the knowledge of the past serve the practice of the present, the calculation and dream of the future help in the best social-equilibrium. It brings together the different workmen of the vast human labour, and when Claude Bernard wrote the following lines, he was reasoning according to the masonic mind: Science does not contradict either the observations or the data of art and could not accept the opinion of those who pretend that scientific positivism must kill inspiration. In my opinion just the contrary must necessarily happen: "I have the conviction that when physiology is sufficiently advanced, the poet, philosopher and physiologist will all agree." Who knows if he who possesses both thought and activity and at the same time the feeling of solidarity of effort is not closely touching one of the essential springs of life?

An ever living and never interrupted research Freemasonry can therefore not become a dogma. It makes its very nature and reason, its instinct and sentiment to be penetrated. It perpetuates all that has been attempted, it begins again and again without tiring the investigations or the struggles thanks to which humanity reconciled and made one and definitely enfranchised will live in complete liberty and brotherly joy. Through it we shall rediscover nature beneath all the constraint which had deformed it, and we build it an altar on which we maintain towards the unknown the immortal flame of the desire. Confronting the ideal with life, creative intelligence with material reality, Freemasonry remains ever the same, ever herself, and sure of its excellence based upon uprightness, eternally forgives its enemies.

II. WHAT THE ORDER OF FREEMASONS IS NOT

1° *The Order of Freemasons is not a secret society.*

Freemasonry at its start had to take different precautions which are no longer necessary now that the inquisition and old ways have given place to an epoch of liberty and justice. Freemasonry has no secret, it does not open its doors to everybody for the same reasons as other associations. The reception of new members demands certain precautions which are taken too in other societies. Besides the Grand Lodges and the Lodges deposit their statutes and list of their members; the buildings containing Lodges are visible and known to many persons who do not belong to Freemasonry. It is its adversaries who favour the spread of this idea of a secret society, which in its mysterious meetings gives itself up to unworthy acts. Intelligent people have never believed these absurdities, and it is only for their judgment that Freemasons care.

Modern Freemasonry has then no secret; it jealously holds to its family interests and like the members of a hearth do not relate outside what happens in the home; Freemasonry teaches its adherents that discretion is a virtue which well becomes a straight forward man.

2° *Fremasonry is not a religious sect.*

There are indeed people who associate Freemasonry with a religious idea. The Roman Catholics maintain even together with their priests that the Masons worship the devil and keep in mysterious relations with him. The modern Freemasonry of 1723 has put down a principle to which all the groups of the world have been faithful, namely that the bases of Freemasonry only impose upon the Masons the religion upon which all men are agreed that is the moral law which is the foundation of all religions, without interfering with the private opinions or the different standpoints of anyone. All Freemasons are asked is to be upright men, men of honour, faithful, honest, whatever may be their titles or their convictions. Freemasonry must thus be a rallying point for all free men who enjoy a good reputation and a means of establishing friendly relations between those who otherwise would have remained total strangers to each other.

The present — has said some writer — tends towards a state of emancipation and independence. The men of contemporary society will no longer bow to the authorities they have themselves set up, they refuse to prostrate themselves before idols made with hands; for according to the ideas they have acquired fear and submission are no part of true religious sentiment, the docile sheep for them is not the type of true piety. In their eyes religion is not an agglomeration of outward forms, but a matter of senti-

ment, it does not consist of blind faith in dogmas; but in the free elevation of the mind above prosaic reality. Freemasonry is then not a religious sect.

3rd. *The Order of Freemasonry is not a political grouping.*

To convince anyone of the truth of this declaration it would suffice to look at the lists which we publish in this volume. These lists prove that in the Lodges men of directly opposite religious and political ideas meet, from the most convinced positivist to the most evangelical christian, from the acknowledged revolutionary to the monarch of the Great Powers. If religious or political discussions should arise in the bosom of the Lodges, if that sort of discussions were admitted Freemasonry would no longer exist, and would not have passed through two centuries of prosperous and growing development. Freemasonry leaves to each member the freedom of his personal convictions, teaching him that every sincere conviction is worthy of respect and esteem. There are in this world many other things far more interesting to study than questions of political and religious controversy.

4th. *The Order of Freemasons is not a society for mutual help.*

It is again the adversaries of Freemasonry who have spread the idea that the adherents of this association owe under all circumstances aid to their brethren; people maintain that they have sworn to give each other help in any and every case. It is evident that among brothers and members of the same association—and that is done in all societies,—mutual affection and devotion ought to be shown; but this duty does not depend upon the Mason. This one's first duty is to be a good father, a perfect citizen, a loving son, an upright and loyal man, before helping the Brother who is passing through difficult times. This help and support are not strictly part of the Masonic work, whose aim is not to look exclusively after the well-being of its adepts, but after that of humanity.

Those who have become Freemasons in the hope of procuring for themselves financial and other advantages have been deceived, for the association demands before all sacrifices and devotion. The Mason must give more to Masonry than he receives from it.

5th. *The Order of Freemasons is not a philanthropic society.*

Whe shall show further on that Freemasonry is actively engaged in benevolent works and social work. Numerous establishments have been founded and are kept up by Lodges and Grand Lodges. This is a duty which quite naturally springs from the Masonic principles, namely to work for the lessening of misery and pauperism which are hurtful to the moral and intellectual development of humanity. There is in this branch of human activity a very considerable work and whose consequences it is easy to perceive. The constant struggle for daily bread is a slavery which hinders or prevents the amelioration of moral life. It is therefore the duty of Freemasonry to take a share in all philantropic work, but that is not the essential aim it pursues, it is a consequence of its most important principles. When brotherly love and tolerance once replace hatred and discord, then philanthropy will be less needed.

III. MASONIC SYMBOLISM

Symbolism is a peculiar state of philosophical science in which all the scientific affirmations are expressed by symbols.

The symbol is a figure, a mark, any physical object, having a conventional meaning.

In the Middle-ages—it was said(1)—he who distinguished himself on the battlefield, or in his life was admitted into a chosen class, into the Order of knighthood with the usual ceremonies, of which the essential part was the "colée" a vigourous blow with the palm of the hand on the neck of the future knight. When a tribunal passed sentence in a criminal case the sceptre of justice was broken as an outward sign of condemnation and unworthiness. Thus public life especially in the Middle-ages was closely bound up with symbols.

But still to-day symbols occupy an important place in public and private life. The promise of love and faithfulness of bride and bridegroom are symbolised by the exchange of a wedding ring. The bride is adorned with a wreath of orange blossoms and a white veil and the bridegroom with a bunch of myrtle when they go to the altar. Mourning too has its symbol; those who have lost one of their near-ones wear for a certain time black clothes. The mother before dying places her cold hand in blessing upon her child's head. Involuntarily we clasp our hands in prayer, when joys or sorrows make the heart tremble and bring upon our lips words to thank the Supreme Being or to implore His aid.

In all grave and solemn circumstances of life the word is accompanied by some exterior sign.

Antiquity and especially the Greek mysteries had their symbolic ceremonies and to-day symbols are chiefly in use in the churches. In the early times of christianity the ceremonial of worship had much ressemblance with the masonic ceremonies; it is not without reason that Freemasonry was looked upon as a powerful and bold attempt to return to the original christianity and to reestablish christian worship in its primitive simplicity and its very essence. (The early christians hid their usages and part of their doctrines from the eyes of the profane. They allowed the pagans to be present at certain of their meetings, but not at others. It was necessary to follow the teaching for several years before being admitted to full initiation. Only christians of the higher grades were admitted to Holy Communion at the paschal feast, while the other disciples had to leave the assembly. The eucharistic words and the symbol of the Apostles, the christian Creed were kept secret and this creed was a sign of recognition in a strange community.) There are still many other points of ressemblance —the early christians were also brothers among themselves, united by the

(1) By Brother Hæberlin, G. M. of the Swiss G. Lodge.

ties of charity; they had no priests, anyone might speak in the assembly, —but I will not enlarge on this— it is not the object of this conference. I am satisfied to have shown that the symbols, ceremonies, customs have in all times played a part and are still to-day playing one in public and private life, and that this part is not the effect of chance, but that it owes its existence to very deep causes and to facts of experience.

The use of symbols is the result of this tendency which urges man to give an objective reality to the conceptions of the mind.

In order that the symbol may have a real value the object chosen as symbol must have a certain analogy with the idea it is to represent, for the symbol facilitates the comprehension of the idea instead of rendering its discovery difficult.

The figure in itself is of no value, it only acquires such through the idea with which it is associated. A column is in reality only a piece of stone, wood or metal, but because we see columns resist the storms, bear in buildings very heavy weights, they easily become for us the symbol of the abstract ideas of constancy and of strength.

We must admit that without some imagination symbolism is not possible. The man who is guided by cold practical sense will never see anything but the outward side of the symbolic object, and will only be interested by the use which can be made of it. He must therefore be taught to seek and to find a higher meaning in these objects. But on the other hand men with whom imagination plays a very great part must be very careful not to attach too great an importance to the figure which serves as symbol, for fear of falling into puerilities of which the history of Freemasonry gives us unfortunately only to many examples.

This disposition which urges men to give an objective reality to the conceptions of their mind—has from the earliest ages made them choose objects to represent their divinities; these objects were no doubt originally simply symbols, but thanks to ignorance rapidly became their gods.

The importance of symbolism is so great for Freemasonry, both as an auxiliary to the moral education of its members and as a mean destined to facilitate comprehension, that we are not allowed to leave cold reason the right to suppress entirely our imagination; but here as in many other cases, the truth lies between the two extremes, we must steer a middle course.

It follows from this that symbolism presents advantages and difficulties.

The advantages of masonic symbols consist in their simplicity; they are rich in teachings, they are within reach of an average intelligence which will easily seize its meaning; the most developed minds will not find it beneath them to occupy themselves with the beauties they enshrine.

The difficulties of masonic symbols might be made the object of a special study, for as we have already said the symbols offer even a danger. Freemasons who only consider them superficially, take the bark for the wood, the form for the reality, the means for the end and are content to conform mechanically to the masonic usages in the Temple. As we have just seen, they will derive a small advantage from them if the y apply

themselves to respect outwardly these forms; but the true Freemason must not solely hold to the form, he must discover the idea which the symbol represents, it is then only that he is a master in the Royal Art and will understand the beautiful masonic ideas in their form of equal beauty, it is then that he will admire them and gather from them a deep impression.

There is another danger. If the respect for tradition is carried too far, the symbolism is no longer adapted to the spirit of the times, it will be of another age and not make so deep an impression.

It is only the *idea* of Freemasonry which is eternal and immutable, its procedure not only may be modified, but has even need to be modified. This need of modification will not show itself everywhere at the same time, thence the impossibility of unifying the Rites. But this is far from necessary, the essential is the interpretation to be given to the outward forms, it is the meaning given to them. On the other hand the differences one sees in the ceremonial of Lodges awake the interest of the visiting Freemason; he tries to account for these differences, makes comparisons and from this point of view complete unity would be rather regrettable. The catholic church has the principle of celebrating its worship everywhere in the same manner, even everywhere in the same language. We shall not imitate her. For we care above all to form thinking men, probing men, men who shall have their own opinions, their own convictions; he who does not advance goes back and we do not desire that our outward forms in remaining immutable lose their „raison d'être."

He who cultivates the Royal Art with wisdom will know how to avoid these stumbling-blocks watching that the symbolic language may always be new and comprehensible. It would however be a misfortune to make these necessary adaptations without at the same time taking into account the historic development, and to give oneself up to amateurism. The constitution has therefore acted wisely in reserving to a Master Lodge the decision to be taken as to a revision of the Ritual, so as not to expose it to the influence of Freemasons who have not yet had enough experience.

How often does one not hear it said, not only by laymen but by Freemasons too, that it was time to do away with this antiquated and absurd symbolism and to consecrate oneself to a more fruitful work. Probably every mason at a certain time passes through this period of exaggerated criticism, but a little reflection, a little larger experience suffices to recognise how hardy such a judgment is and how little those who pass it have dived into the character of Freemasonry and the means it employs to attain its aim. It is therefore the duty of the Lodges in their masonic teaching to have the high significance of the symbols explained.

Allow me to refute another objection, the objection that the masonic symbols and ceremonies are puerilities, which can only impress feeble minds. No doubt a sensible man must make use of his reason and not give up his time to silly things, but the symbolic representations of the masonic ideas have a deep meaning, which is not within the reach of the silly and can only be discovered by men who can think and probe. Symbolism can hardly be conceived without a certain degree of imagination.

Cold reason only sees the surface of things and only thinks of their practical usefulness; the positive man who only obeys his reason is not a real Freemason; he is wanting in heart and will develop his affective life by rule if he has the opportunity of being attracted by symbols to penetrate from the exterior to the interior of his being and to seek the bond which binds men together. On the other hand there is the risk of imagination playing too large a part, and it has indeed often happened in the past centuries that Freemasonry lost itself in puerilities. This stumbling block will be avoided if on her side reason bridles imagination.

With instruction judiciously given these drawbacks will be avoided, for in our days and especially in Freemasonry the form, the representative object will never be given supremacy over the idea. It is however well to point out to the pilgrim the dangers of the road so that he may avoid them.

The symbols are no part of the essence itself of Freemasonry, the are only the form of it; they are means, not ends; the mason who only looks to the sign, who finds in Ritual alone the aim of all his masonic activity will never be a true and complete mason.

—Freemasonry cannot do without symbolism, for it is an art and all arts have recourse to the symbol, it borrows from each of these arts what it finds most useful to represent the moral idea. We even call Freemasonry the Royal Art as being the noblest of all. Grand Master D. Häberlin put forth the following ideas on this subject:— "Freemasonry is the art of living, the most difficult of arts. The proficients of Freemasonry wish to learn this art and the Lodges are there to teach it them. How must they teach it? To become a master in the exercise of an art, it is necessary in the first place to have a perfect knowledge of the forms, for the essence of art is to represent in an adequate form the conceptions of the mind. The Royal Art seeks to express the masonic mind in a masonic form and he who desires to understand this art, must therefore know the forms which are its transcription, the symbols which represent it. It is not a matter of learning the Ritual by heart, but one must be permeated by the spirit which the form reveals, must thoroughly know the meaning of each symbol, must study the relation between themselves and with the whole of the symbolic attributes. Just as in the musical and decorative arts so we only attain to a clear expression of the conceptions of the Royal Art by the study of the development of the form, for this latter changes with the ideas of the time the expression of which it ought always to be. Form in itself contains nothing arbitrary; it's for this reason that in studying it we manage to discover the relation which exists between it and the spirit or in other words between the physical and the moral world. The artist creates the form and the man who afterwards contemplates it, scrutinises it thinkingly, with sentiment, also with an intimate enjoyment, always succeeds in extracting from it the idea which presided at its creation.

The same mutual effects are also produced in the Royal Art, the masonic form reveals the masonic spirit; it too will act upon man on condition that it be adapted to the time and developed according to the spirit of the time. The duty and task of Freemasonry is therefore to seek out

the ideas expressed by the symbols, to thoroughly teach its disciples the form which makes them seize the spirit.

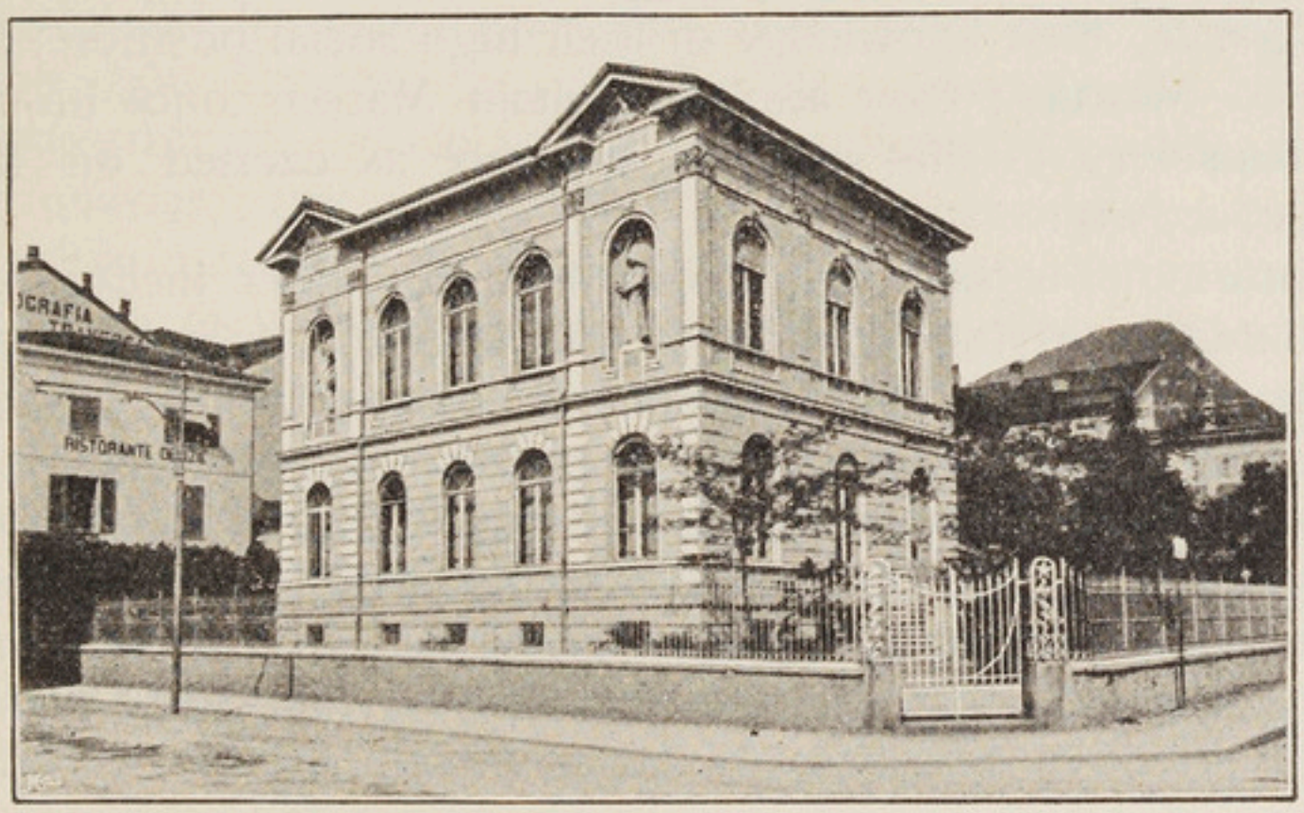
In studying the history of humanity we notice that the development of civilising and humanitarian ideas, which is the aim of Freemasonry— has been prosecuted from the beginning and across the ages. Those human beings who reached a certain degree of clairvoyance penetrated so to say the designs of Providence and found out their own forces which allowed them to work for the accomplishment of these designs. These men have fought in the same spirit as we, and we must on this point see no difference between the members of our Alliance and those Freemasons without apron, who strive to realise the same ideal in themselves and in their families. In principle what distinguishes the Freemasons and places them above the laymen with the same aspirations, is that they teach themselves systematically by the light of their symbols with a view to the noble aim whose realisation they pursue. The masonic work is thinking work, systematically learnt and directed with a view to the progress of civilisation, of the forward march of moral order. However the outward form of Freemasonry, the symbolism which we cultivate is not only its distinctive character in regard to other men and other institutions, but also the bond which unites us, the collective strength of the divers forms of humanitarian development.

The symbol, says Findel, is the outward bond of the brotherhood, who dispersed over the globe have common aspirations and seek under forms handed down by tradition to assimilate the same truths and to teach them to others.

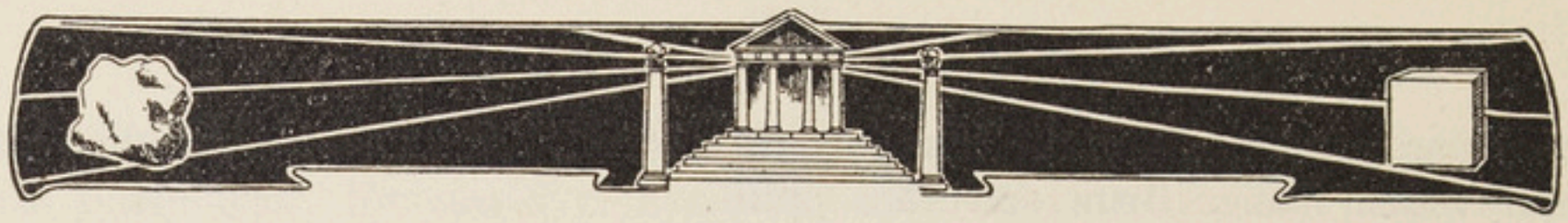
Symbolism is also the language peculiar to Freemasonry, it is a specific language, which all Freemasons understand in all places, on the smiling banks of the Delaware, on the banks of the sacred waters of the Ganges, on those of the Thames and of the Nile. Just as one feels transported with joy on hearing ones mothertongue on foreign soil, so our symbolism everywhere recalls to the Freemason his dear fatherland.

Similar to architecture and statuary, painting, music and poetry, symbolism in words and deeds is a melodious language, which speaks to all the senses, which strikes the mind and goes straight to the heart.

Alf.-Ls. Jacot.



MASONIC TEMPLE OF LUGANO (SWITZERLAND)



IV. THE MASONIC SPIRIT

Does the Masonic spirit (1) exist? In other words, can it be admitted that Freemasonry modifies the habitual state of mind of its adepts, and their way of looking at things? This is incontestable. But we must hasten to say what must also be often repeated that it is not his initiation that makes a Mason. The act of initiation, were it to be performed with the greatest solemnity possible, with the most complete and best ordained ritual and symbolic forms, does nothing but confer on the new-comer new rights and new obligations, at the same time pointing out the way to be followed in order to acquire that special disposition of mind which Masons, who are worthy of the name, understand by the expression "Masonic spirit."

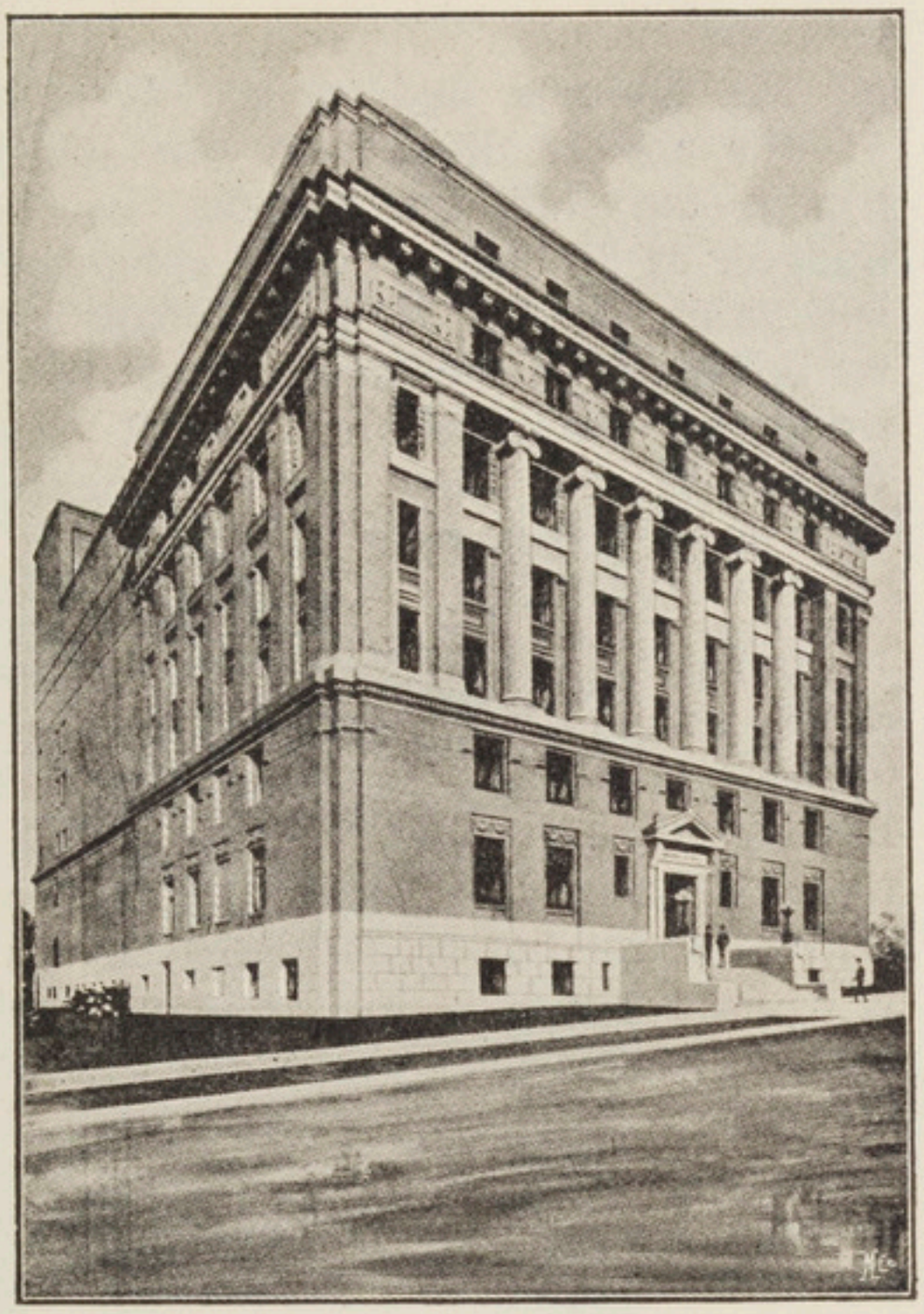
The Masonic spirit, therefore, is not transmitted at one's entrance into Masonry; this spirit must be acquired, and that slowly. It is developed and defined by attending the Lodges and associating with good Masons and by an earnest and persevering study of Masonic symbolism, by an attentive study of the history of the Association and by the successive passages through the Degrees of Apprentice, Journeyman, and Master, who, by their teachings, imperceptibly form the real Mason.

It is absolutely impossible to be born with the Mason spirit. It is possible for certain Bre. to grasp more readily than others the meaning of Masonry, the part it should play, and the influence it should exercise, because they possess a special aptitude; but most Masons only succeed in comprehending and in practising the Masonic spirit after a long and persevering connection with the teachings of Masonry. There are even some who are not capable of assimilating the Masonic spirit, notwithstanding their intelligence, their knowledge or their high social position; they cannot become good Masons; they are and remain Masons only in name, never yielding themselves to that intimate influence as exerted on the Bre. by the Masonic activity.

Nevertheless, it is said that, more than any other institution, Masonry has contributed in giving importance and strength to public opinion, and in investing this latter with a mission of control. It has worked with the view of having the rights of the civil power recognised, of rejecting the pretensions of certain churches, of imposing tolerance in religious matters, and of strengthening the lay character of the State. It has constantly fought in order to eliminate from all the rules of law and all juridical manifestations the religious element, the inheritor of the magic element which prevailed in primitive societies. As far as private law is concerned, it has

(1) Sources: *Findel,* The Principles of Freemasonry in the Life of the Nations, 1884; *Tempels,* The Freemasons.

not ceased to preach the useful reforms of legislation, which would be involved by the triumph of one of its fundamental principles —that of equality. In public law more especially, it has been the merciless enemy of absolutism, and it has favoured with all its might the establishment and the consolidation of the parliamentary system. In the field of international affairs, where its cosmopolitan tendences have found their natural application, it has rendered incalculable services ; raising itself above countries, it could not help combating egoistical politics which pointed to a natural enemy in every foreign people ; it preached the universal alliance ; it was the adversary of war. Masonry did not dictate dogmas to its members; it was satisfied with formulating an ideal which they were to try and realise, and which was resumed in the words "fraternity, liberty, equality, tolerance, and benevolence." The Masonry spirit is made up of all these ideas, and others in addition. It appears, therefore, that every Mason, with this accomplished work before him, should feel himself impregnated with the Masonic spirit. Unfortunately this is not the case, and there is something stranger still. One meets men who have never been Masons and who yet by their actions, and their language, prove that they possess the Masonic spirit. They have been instructed by experience, and have given their intelligence and their heart the right direction in contact with history by the teachings of which they have profited, and which to a great extent is the work of Masonry. They admire unawares the accomplished work of emancipation, and, without knowing it, without having the least idea of it, they favour the work of Masonry of which they are excellent though involuntary supporters.



MASONIC TEMPLE OF GRAND RAPIDS
Michigan, U. S. A.
inaugurated on February 3rd, 1916

"As a matter of fact", says Ernest Nis, "for the last two centuries, in all parts of the world, the members of the Lodges have been at the head of the valiant combatants for the triumph of the ideas of political liberty of religious tolerance, and of an *entente* among the nations. The Lodges themselves, on more than one occasion, have intervened in the struggles; finally, by its fundamental principles Masonry is the adversary of error, of abuses, and of prejudices.

The Masonic spirit, therefore, deserves to be a subject of consideration. It will be useful to examine it attentively and to face the following question

with the intention of solving it: "Do I possess this Masonic spirit? Are my life, my acts, and my activity proofs of it?"

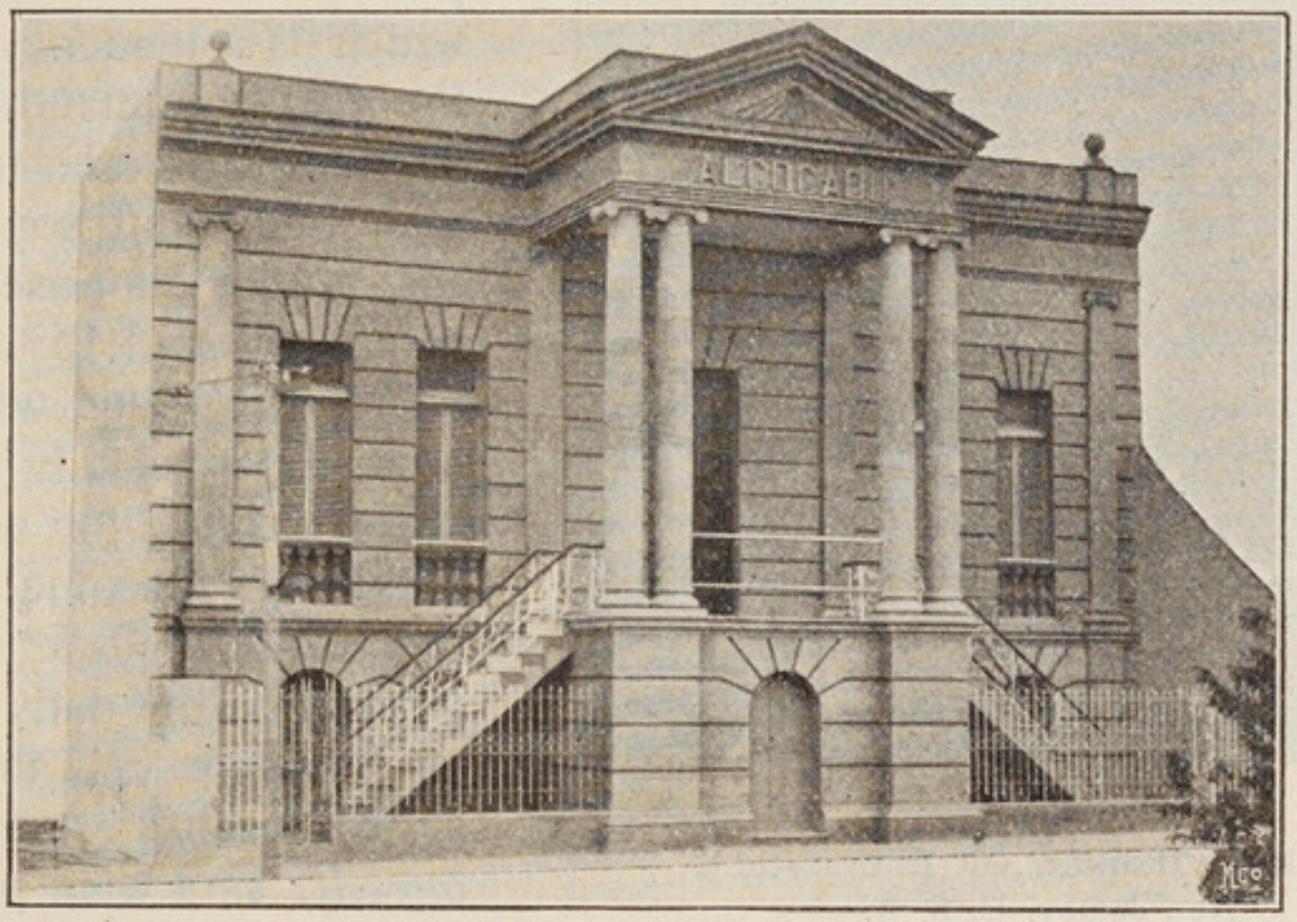
The practice of Masonry, the attendance of the Lodges, the reading of papers, the study of symbols, the usual occupations of the life of the Lodges, as do also a careful examination of the facts of history, make an impression on the faithful Mason and communicate to him about life, work, humanity, the object of life, and in general about himself and the world that surrounds him, special ideas and a new disposition of mind. All true Masons know this by experience, and, it must be added, by a very happy experience.

* * *

I. The first influence is exercised upon our own individuality; the image of the rough stone which is to become cubic in order to be fit for the edifice built by the Master, is very striking when conceived in its real beauty. It is upon himself that a Mason, who is in possession of the Masonic spirit, exercises first of all the indirect and particularly beneficent activtty which the Alliance recommends to its adepts. The teaching given is a direct invitation to accomplish first of all his personal education. In every character are asperities to be smoothed down, exaggerations to be reduced, and ideas to be eradicated. A Mason ought to be or to become a normal man, what is called nowadays, by a rather uncertain expression, "a superman", that is to say, a being that is master of himself, and of his natural inclinations, preserving his calmness of mind, in a word his self-control, whatever may be the circumstances of his life and his activity. The normal man does not know what is to go too far or to precipitate his judgments. An Apprentice may strike two hasty blows followed by a lighter blow announcing tardy reflection, but the Journeyman and the Master think before acting. Self—control is a difficult art and acquired slowly. Discipline and self—control are said to be the beginnings of practical wisdom, and it is in the respect of oneself that these virtues must have their root. The humblest Bro. can and should say: "To respect and improve myself is my real object in life. As being an integral and responsible part of the great system of society, I owe it to this society and its author to degrade or destroy neither my body, nor my mind, nor my instincts. On the contrary, I am expected to work with all my might to bring these various parts of my nature to the highest possible degree of perfection. I must not only suppress the evil instincts that are within me, I must also cultivate the good ones; and the respect that I have for myself, I owe to others, who owe me as much. Self-respect is the most beautiful garment a man can be clothed with, and the noblest feeling with which a man can be inspired. One of the wisest sayings of Pythagoras, in his Golden Verses, is that in which he enjoins his disciples to respect themselves."

This was the case with the American patriot Washington, who was a zealous and faithful Freemason. His biographer says of him:—"He has such control over his impressions even at the time of great difficulties and danger, that those who do not know him intimately might imagine that this impassibility and caluness were innate, and yet Washington was

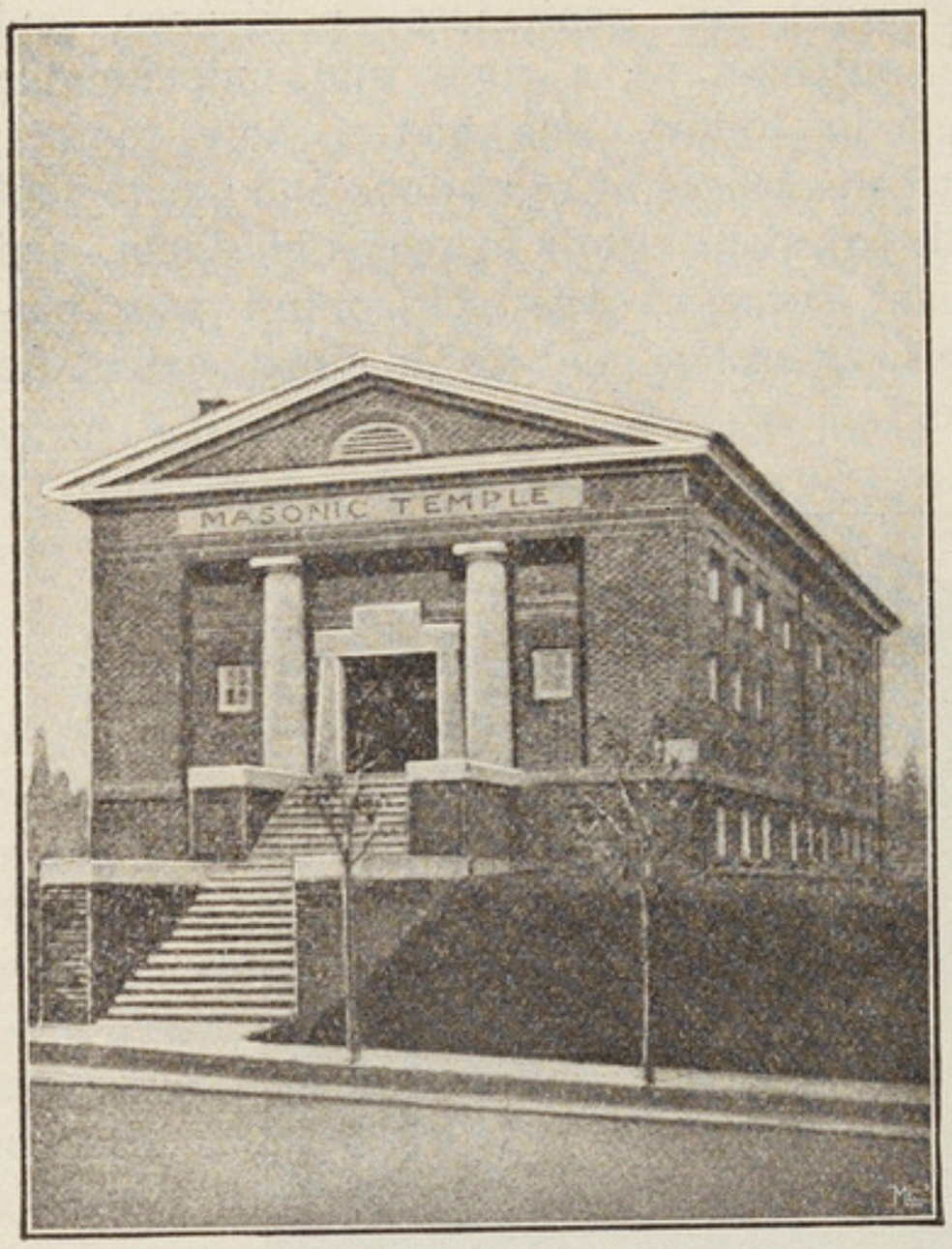
by nature hot-headed and impetuous; his gentleness, politeness, and consideration for others were the outcome of a rigid and indefatigable discipline, which he forced himself to follow. He had a fiery temper, intense passions, and, in circles where causes of sensations and excitement were incessantly renewed, he made constant efforts to overcome them, and later he could rejoice in a brilliant success. His self-control was perhaps the most striking trait in his character, and to a great extent he owed it to self-imposed discipline."



TEMPLE OF THE LODGE „MANZANILLO"
Cuba

As touching the question of the Masonic spirit applied to the life of the individual, it may be affirmed that he who is really master of himself, of his feelings, of his passions, and of his temper, is in possession of it. Moreover, the rule of the Royal Art is to live as a man, and to develop harmoniously the faculties of both body and mind, to bridle the carnal appetites and to regular the conscience and the heart in such a way that they act in accordance with their natural destiny. Justice in everything and the love of good lie at the foundation of it, whereas it is formed by a normal manner of living. All the rest is but a means of attaining this end. The rites and ceremonies do not themselves attain a definite object, but they tend to arouse and to vivify the Masonic spirit; the Lodge officials, especially the Master in the Chair, are under the obligation of superintending the present stock of morality, and of working with a view to its increase.

Findel writes very justly:—"Wherever Freemasonry is properly practised, it manifests itself by what is peculiar to it, *viz.* by love of one's neighbours, by readiness to serve, and by practical charity. It also stimulates all the noble faculties of man; his morals no longer remain sterile, nor his love cold. His reason does not allow itself to be overruled by chimæras nor his mind by calculations. His shafts of wit lose



MASONIC TEMPLE OF BELLEVILLE
New Jersey, U. S. A.

their venoms, his amusements their foolishness, and his daily life its wearisomeness. His manner of living is everywhere the touchstone of true Masonry."

For every genuine Freemason there are two natural principles, *viz.* one within, which is a tendency to observe the great commandment of the whole ot life, *viz.* to be a true man body and soul, to fulfil the duties imposed by this condition, and to live contentedly. The other, which is like unto it, consists in the earnest effort to make the human commandment become a truth for men, and to have it put into practice in the daily acts of life.

To sum up, the Masonic spirit teaches one *to know oneself*, as a wise principle, *to master oneself* as a source of strength, to *ennoble oneself* as a first step towards beauty.

If, in one's personal activity, the Masonic spirit is characterised by one's self-possession and the need of moral improvement, in social activity, it inspires the true Mason with ideas of tolerance, progress, and generosity.

* * *

II. Bro. Tempels has a very curious way of characterising Masonry. "There does not exist," says he, "nor has there ever existed but one association which makes liberty its foundation, its object, its method, and the bond of union which unites its members, *viz.* Freemasonry.

"It is not a church, for it has neither dogma, nor body of doctrines.

"It is not a school to be classed among the schools of philosophy, for it has no philosophical system.

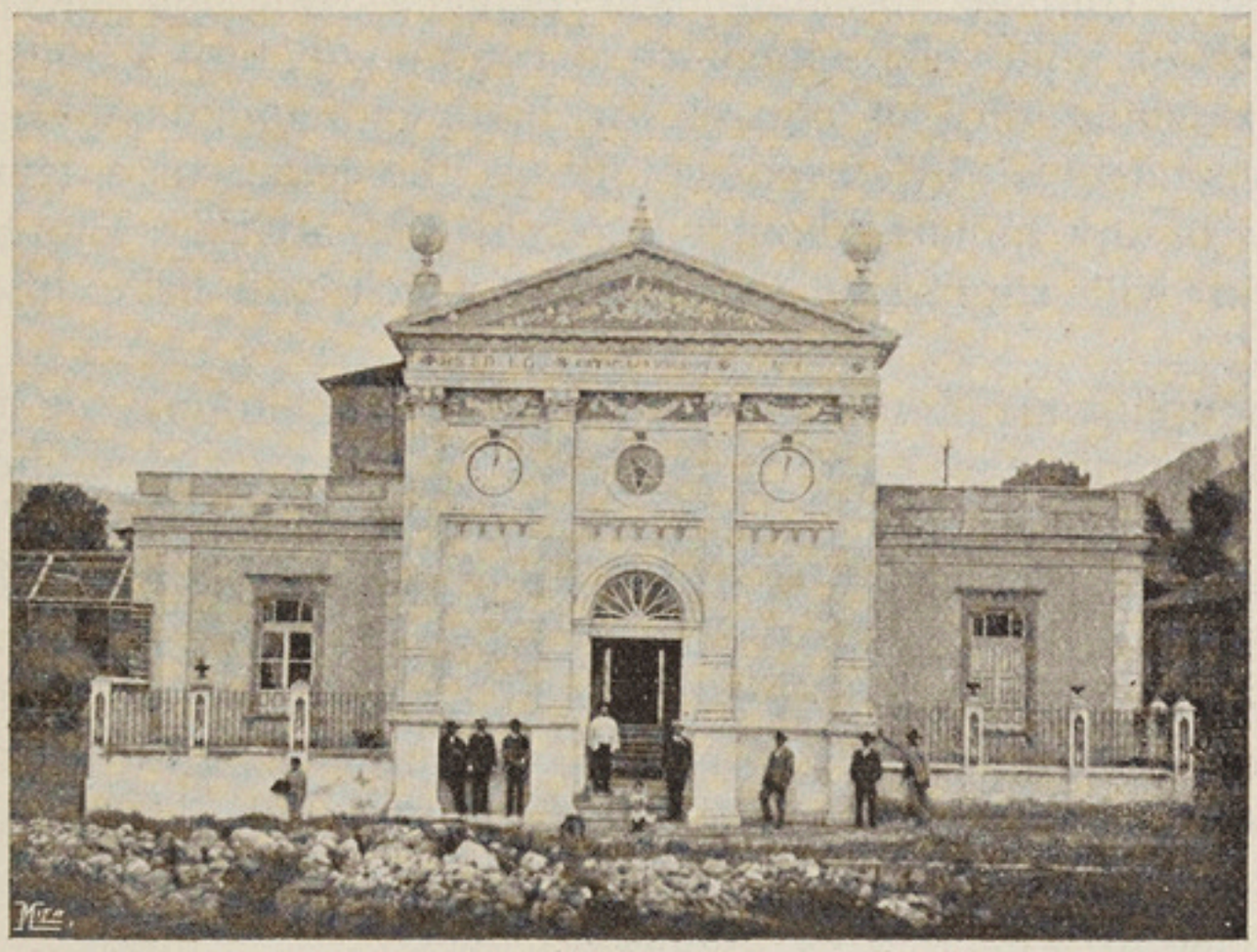
"Let us imagine a society with the following formulated statutes:—

"*Art. 1.* The Society does not accept any doctrine either as being definite, or as its own.

"*Art. 2.* The Society, however, urges its members to an examination of all doctrines.

"*Art. 3.* Each of its members shall adopt for himself the doctrine of his choice, and shall be at liberty to regulate his conduct by it without the others censuring him.

"Theologians will say that this is not a substitute for a religion; and philosophers will say that there is no philosophy in it; this is precisely what Masonry says, too.



FRONT OF THE LODGE „ESTRELLA DE OCCIDENTE"
San Marcos, Republic of Guatemala

"And this is why a Mason is *tolerant* as a matter of course. I will not insist on this virtue of a character so essentially Masonic, and which we know and practise instinctively, if we are true Masons. 'What is tolerance?' asks Voltaire, in his treatise on this subject. 'It is', he replies, 'the lot of Humanity. We are all weaknesses and errors. Let us forgive one another's follies'. This is Nature's first law; but there is more than that. In the Masonic constitution of the year 926 A. D. attributed to Edwin, Art. 3 runs thus:—"You shall be helpful to all men; as far as in you lies, you shall show them a faithful friendship without troubling yourselves whether they have another religion or other opinions than yourself."

Other documents invariably lay down the same rule. Similar ideas, formulated in the Middle Ages as the foundation of an association, raise those who have conceived them to the height of geniuses, who, at great intervals, enlighten humanity (Tempels).—To be one of us, it suffices to be of that religion on which all men are agreed, leaving to each one his peculiar opinions. This is a main point. The Masonic spirit teaches us that all the religious opinions of our fellow-citizens are to be respected, and that a man must not be judged by his religious ideas, This conception of the Masonic spirit has been clearly expressed by a Bro. as follows:—"A Mason, whether a member of a society of freethinkers, or belonging to any religious body, can go and practise his opinions with his co-religionists, and, on the other hand, he can come and practise

Masonry with us. This is just what Masonry consists in. At his entrance, it says to him. "Here thou art the sole master of thy conscience; thy conduct as regards religion only concerns thyself. Here thou hast the right to be in error, the right to be alone in thy opinion. If thou lackest logic and courage, teaching will perhaps enlighten thee, but only of thy own free will. To submit to a control of thy actions would be a sign of a falling off. If one of thy brethren impugns thee on account of thy independence, thy responsibility as the father of a family, or the inviolability of thy morals, thou wilt resent the attack. The Bre. of the whole world will stigmatise the perjury which will have insulted them all in thee."

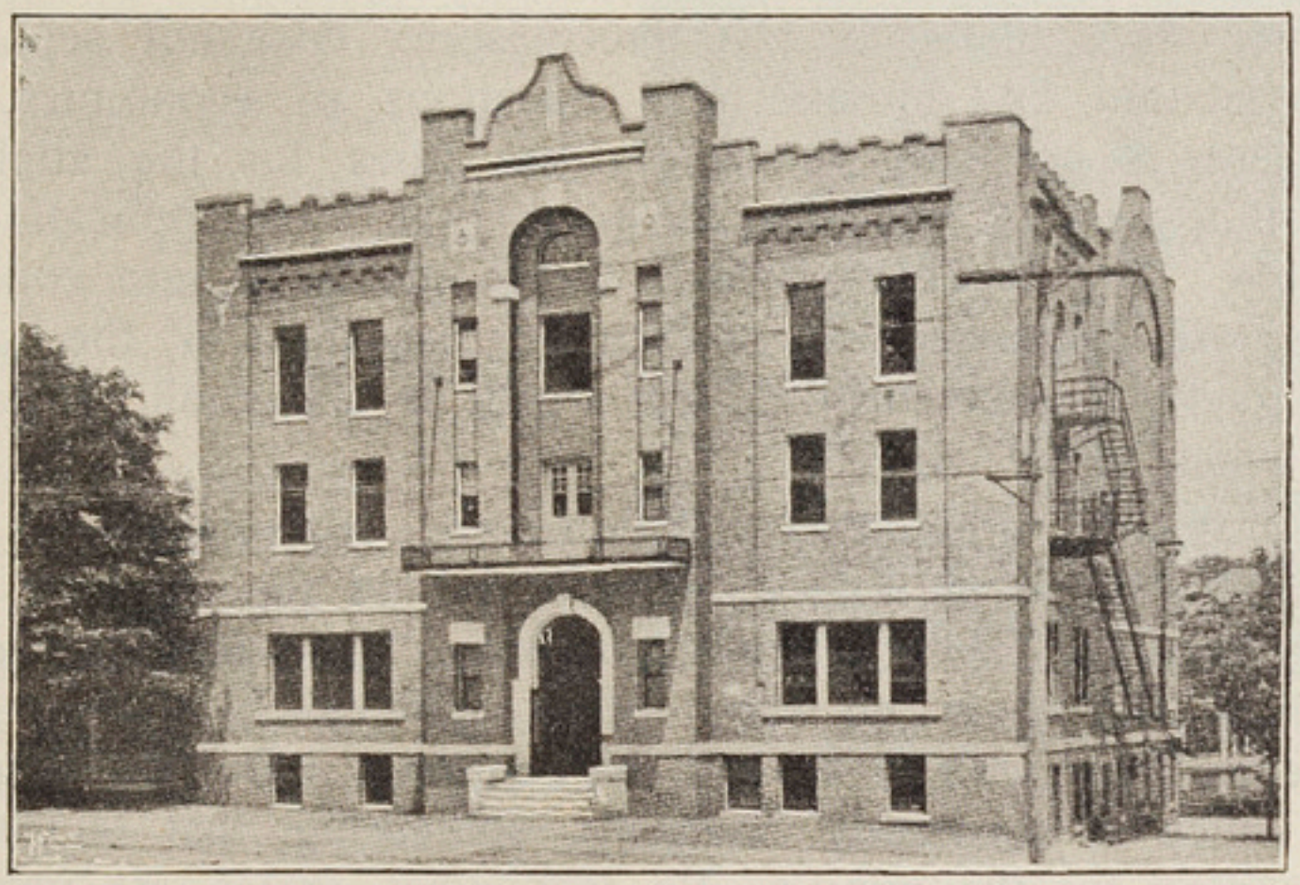
Even though some Masons, in the matter of religion, may be most whimsically inconsistent, the duty of the others is to remain indifferent to it. They watch his respectability, and, by a right of law a man's religious opinions have no connection with his respectability. Such is the supreme logic of liberty of conscience, every attack on which is contrary to the Masonic spirit. In a recent speech Jaurès said: "We are not the party of tolerance"—this is a word which Mirabeau was right in denouncing as insufficient, as an insult to the doctrines of others. We have not tolerance, but as regards all doctrines we have respect for human personality and for the spirit which is developed by it.

Politics must be regarded in exactly the same way. A passion for politics, as a passion for religion, is anti-masonic; such as are possessed of these passions will never understand Masonry. This, however, does not prevent Masons from having their personal opinions on these two great subjects. A meeting of intelligent beings, such as a Lodge should be, can examine any ideas that interest mankind, seek lessons from history, science, or reason, and make them the subject of mutual instruction. If its members get a better grasp of the questions studied, and profit by it, they remain none the less in the plenitude of their personal liberty. The character of every Lodge should be constant attention to knowledge, constant avoidance of a conflagration of interests, of a conflict of persons, and of outbursts of passion.

Let us be precise. At a discussion in the Belgian Chamber during which Masonry was accused of meddling in politics, Bro. Goblet d'Alviella replied:—"It must appear monstruous that men of every shade of political, philosophical, and religious opinions should meet together in order to exchange their ideas freely, to discuss questions of the day from various points of view, and to devote themselves to works of charity in common—all this on the ground of a complete and reciprocal independence. This is just what Masonry is and nothing else. Masonry is outside of and above religious and political parties.

Bro. Lahy said:—"As Freemasonry is formed by the agreement of all consciences and all elevated tendences, the first principle it affirms is the humanity of its moral philosophy. It works out ideas for the whole world, and has nothing of a sect in which are reserved certain peculiar truths for the initiated alone. It belongs to no party; it seeks after truth and that is all. If it works in secret, it is in order the more to concen-

trate its forces and not to disperse them in labour and useless discussions. A *beau ideal* is only created in tranquillity, and outside the struggles that divide men. But when once its own is elaborated, it does not preserve it jealously in order to turn it into a system of moral training for its own members. It desires that all society should profit by it. Its action might be compared with that of a prism which receives the light from every side, and sends it back transformed in a definite direction. After having refracted the whole of society, it restores to it new individualities which henceforward advance towards a conscious goal.



MASONIC TEMPLE OF ATHENS
Ohio, U. S. A.

"Its moral teaching seeks not only to be everything to all men, to whatever race and party they may belong; it seeks further to unite them by common points of thought. It collects various elements of the thought of each nationality, or rather in them the best elements which are above political individualities in order to compose what was once called "a spiritual bouquet". It does not oppose itself, as prejudiced minds have insinuated, to nationalism, but it directs it towards a broader, more human, and, therefore, international ideal.

"Its faculty of admitting the most varied ideas together with its method of recruiting have, in its very nature, inscribed the principle of tolerance. Tolerance is benevolence for people who do not think as we do; their knowledge is regarded as being of less interest than their character, and their ideas are admitted in consideration of their moral elevation. But this deference for ideas that are opposed to our own also comes from more extended knowledge. The scholar knows that truth is difficult to seize, and that the progress of humanity, is the resultant of opposing elements which, facing one another, are led to tolerate one another, and then to understand one another. There is no aversion of those who are not on the side of the light.

"Masonry arrives at the same conclusion by another method.

"The image of the Lodge where all opinions are condensed in order to create a single thought, makes it understand the utility of all the various voices in the composition of a harmonious *ensemble*.

"Such tolerance desires fraternity and is expressed by it. The Masonic habit of seeing in the Lodge only Brethren is quickly extended to the whole of mankind.

"Such tendences, by penetrating into the conscience of the individual, turn it towards the search after virtue, that is, after forces that are useful in the realisation of the common ideal, and towards the search after the social welfare. As a matter of fact, Freemasonry does not separate questions of speculation and morals from questions of economics. It feels that its mission is not only to promulgate rules for the attainment of happiness, but also to struggle in order that their application may be made possible. The Freemason takes social questions into consideration, because they are questions that concern the happiness of the human race, and he brings his competency to bear which is above all parties. — This is an idea which is felt by all . . .

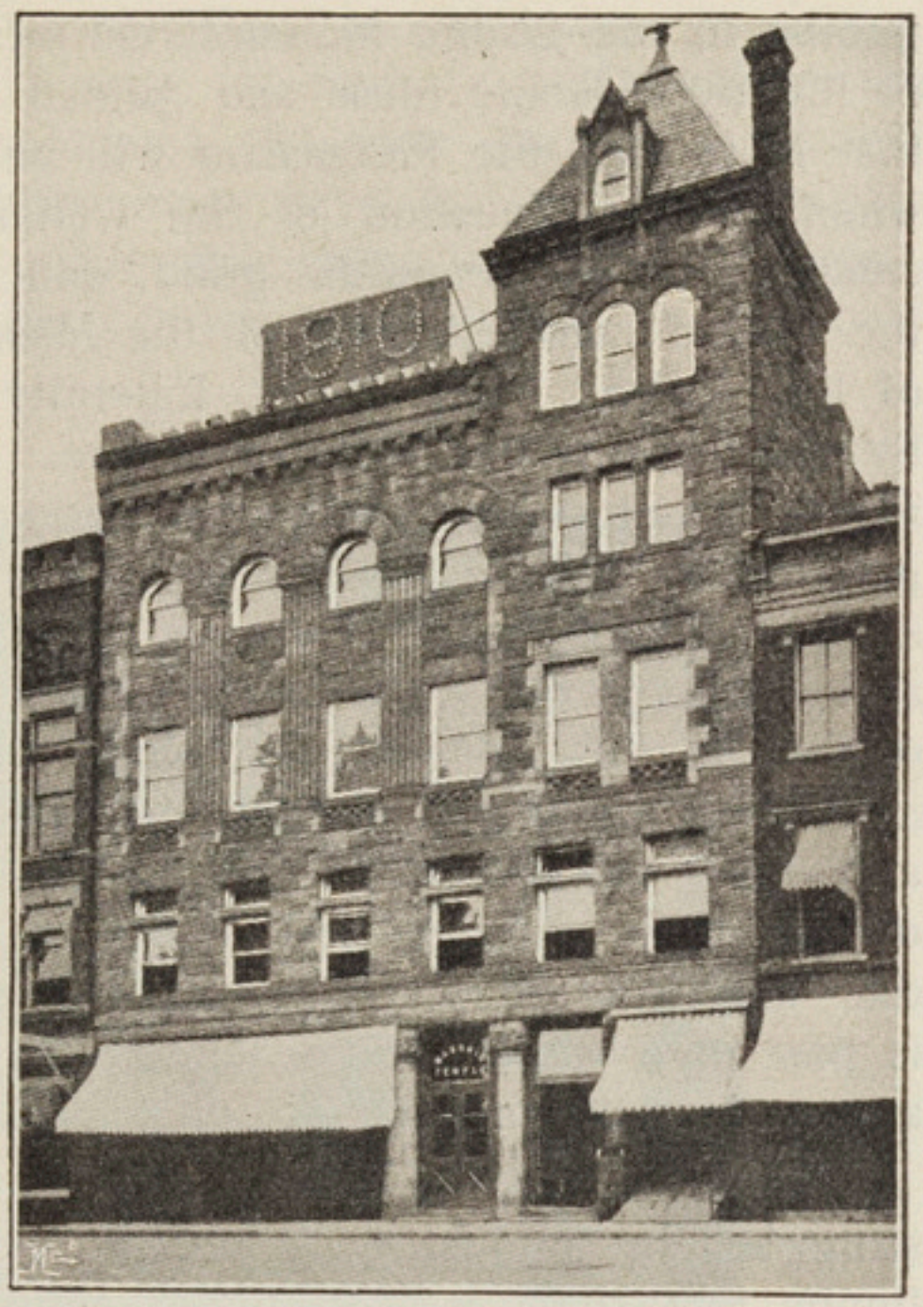
"Finally, Masonic morals are evolutionary. Constantly at one with present social needs, they receive inspiration from the progress of science in order to make its ideal the more rational. There is in them an active force which allows them no interruption and which after attaining an object presents them with new and higher ones. But is there not in this ideal, which is constantly changing, something that is too unstable and disconcerting for the mind? No, for what varies are not so much principles as their application, and their application has a more precise ideal. Read again the declaration of the Freemasons of 1717 at the time when the Grand Lodge of England was organised. They decided, "to follow that religion about which all men agree, namely to be good and sincere men, men of honour and integrity", and they based their efforts on the rule of the love of men, *viz.* "cultivating Brotherly Love, the foundation and Cape-Stone, the Cement and Glory of this ancient Fraternity." (The Constitution of the Freemasons . . . London 1723.)

As my old friend Tempels again says;—"The Masonic truth lies in the simultaneous observation of the following two rules: 1. Avoid every irritating question in politics or religion: 2. Broach, however, every question that is of interest to man. The reconciliation of these two principles creates the character that is peculiar to Masonry, *viz.* the sacrifice of the one to the other is to lose one's compass and to miss the goal.

But to this tolerance the Mason, who is already in possession of the true Masonry spirit, adds the spirit of progress. By its ideas and principles Masonry is progressive, and tends to improve all human conditions. Its very essence is progress, for does it not impose upon its members the duty of working out their own education? In proportion as the latter become better, the world will improve. In its essential principle, it arms Masons to act in the midst of society by pointing out to them the object to be attained. Freemasonry is, therefore, vigorous activity, that is, progress.

Jean Baptiste van Helmont, a Belgian, preached the doctrine of perfection in all departments. This doctrine, which tends to the calling forth of improvements in all human activity is truly Masonic.

Among Masons who have shown themselves to be convinced partisans of progress are Voltaire, Lessing, and Condorcet. Those were powerful words of Condorcet, when he said:—"Is there not a boundary where the natural limits of our mind would render all progress impossible? No, for as light increases, the methods of teaching are improved; the human mind seems to grow, and the boundaries to recede. Has not the improvement of the laws, of public institutions, and of the progress of science the effect of bringing closer together and of identifying the common interests of each man with the common interests of all?



MASONIC TEMPLE OF Mt VERNON
Ohio, U. S. A.

Masonry has imposed upon itself a task—a mission. It is a question of nothing less than the rebuilding of society on an entirely new basis, which shall be more in accordance with the present conditions of the means of communication, of situation and production, as well as of a reform of right, of a complete renewal of the principle of existence, especially of the principle of community and of the relations of men among one another.

If the Masonic Order and its members are the representatives of the humanitarian idea, we, its members cannot play in the history of the present development the part of blind and passive spectators; our absolute duty is to act with the view of improving human and social conditions, that is, according to the humanitarian idea.

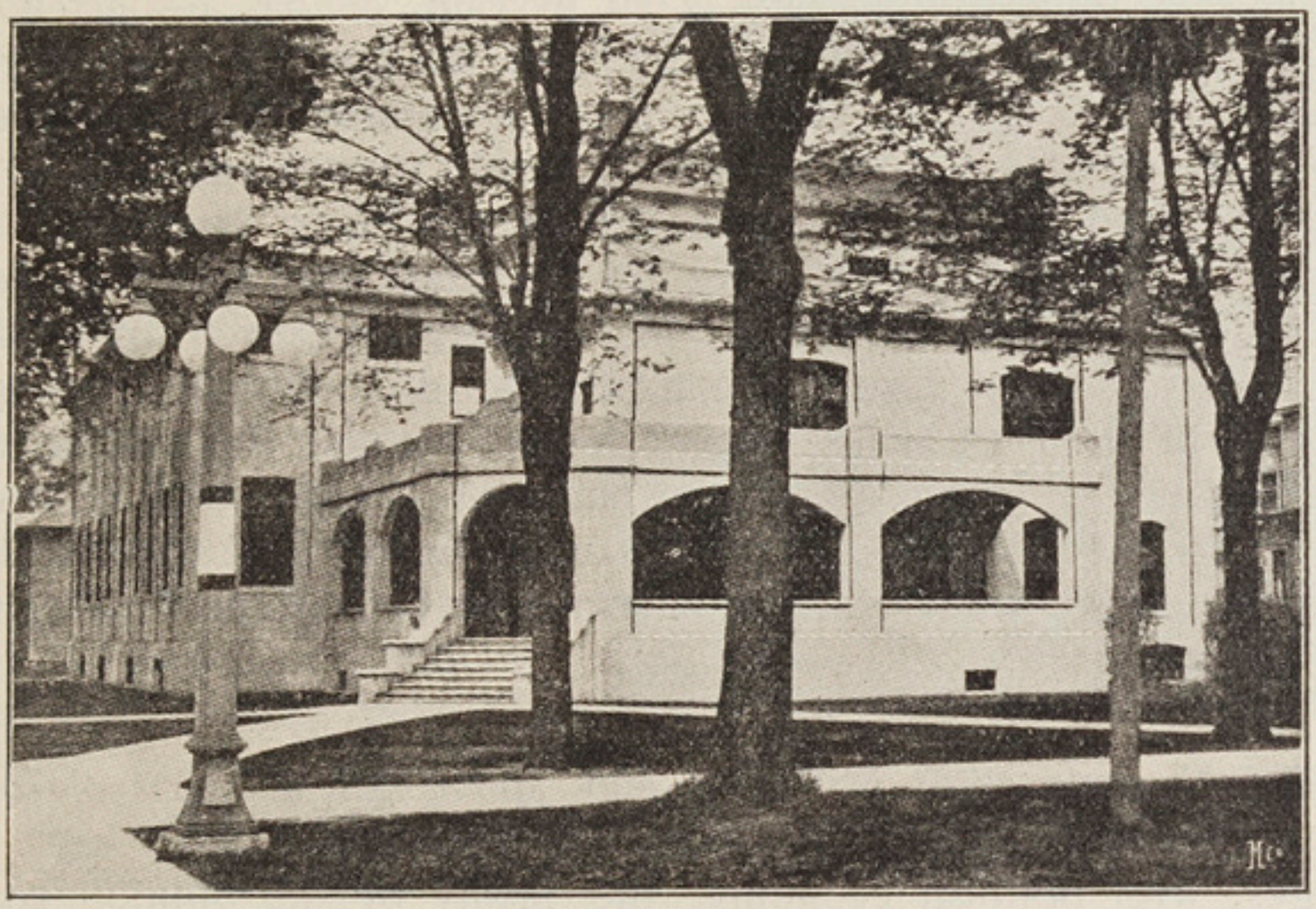
Findel says;—"As members of the Masonic Association to whom the political and religious fields of discussion are closed—perhaps with too much circumspection and narrowness of heart—to the theoretical discussion even when it is included in the philosophical limits of the general interest of humanity, and still more,—and rightly so—to an active participation, we should with difficulty be able to fulfil this mission, which is imposed upon us by an epoch, that has its own tendencies and aims at attaining definite objects; but we can fulfil it as citizens and members of the human society, without for this reason ceasing to be Freemasons. If the Royal Art is a decisive power, if the humanitarian profession of the Lodge has a field of application and activity, and if we

imbibe in the Lodge humanitarian feelings, we shall be as citizens inspired in life by Masonic ideas and guided in our actions by Masonic principles, that is to say, the Freemason will be recognised by his actions, especially when it is a question of the welfare or the sufferings of his fellow-creatures or of the public good, and that not by outward signs but by the inward manifestations of the Masonic spirit, by his high conception of life, justice, love, liberty, fraternity, by his attitude of calmness and by his thought free from prejudice. The neutrality of the Lodge with regard to all the political or religious intrigues of party, is imposed and justified by the ideal spirit which prevails in it, and which only aims at a knowledge of what is eternal and immutable in the life of mankind, and embraces only what is common to all men. Its ideal is above all parties. In life, on the other hand, where it is a question of realising an ideal in spite of the malleability of the human character, and in spite of a diversity of interests, it is only the man whose appetites are cloyed, or the man without any conscience, that can remain indifferent. Here one must decide for right against injustice, have the feeling that one is part of a whole, and (each one in his own sphere) acquit oneself like a man by fulfilling one's duties towards other men.

Man is a son of warfare, and his history is a hard and laborious struggle; for in history is realised not only progress towards a state of things that shall be worthier of man; there, also prevails in it a perversity which is manifested in the shape of egotism and the force of inertia, and which causes the ruin of him who lowers himself until he seeks nothing but his own advantage. The masses that have become sluggish allow themselves to be oppressed and renounce mental possessions in order to preserve their material possession; whereas it is only the idea, the sense for the possessions of the spirit, that can turn humanity into a whole endowed with life. But however strong the action of the negative powers on the element of good in man may be, they are powerless to root it out, and can only paralyse it temporarily. After a thousand defeats, the high principle which is enshrined in the heart of man holds up its head again, and in the end obtains a glorious victory for what is good and what is great.

A Freemason who is truly animated by the Mason spirit, has no prejudices, that is to say, preconceived and unguarded opinions adopted without examination, or as Voltaire says, "opinions without judgment". Moreover, the source of prejudice being ignorance, a Mason is not permitted to be ignorant, for the ignorant man is incapable of giving judgment. A Mason admits nothing which he has not submitted to reflexion and judgment. He does so not for fear of passing for one who is behind the times, or of escaping from what is called "the imprint of tradition", but from deep conviction. Thus it is that, while submitting with tolerance to certain ideas, a Mason can no longer admit them for his own advantage. There are things which to-day are absolutely disproved, and which an intelligent being can no longer accept. Masonry is the enemy of fanaticism, party-spirit, and prejudice, so that it is not possible for a Mason to be a Roman Catholic, seeing that he cannot belong to

a society which maintains such erroneous ideas as to declare anathema, whoever says that everyone is at liberty to embrace and profess the religion he believes to be true—anathema, whoever says that the will of the people is supreme—anathema, whoever says that parents have the right to bring up their children outside the Catholic faith—anathema, whoever says that the authority of the Church must submit to the civil power.



MASONIC TEMPLE OF COLDWATER, MICHIGAN, U. S. A.
Inaugurated on May 11th, 1916

A Mason cannot be a Roman Catholic, because he would be bound by the discipline of the Church, and because he cannot ignore the excommunications that have been pronounced against Freemasonry by six successive pontiffs. The pretensions of the Papacy are no longer compatible with the times. There is a necessary divorce between Roman Catholic theories and modern science. Reconciliation is no longer possible. There is only a struggle, a struggle without quarter, which must end in the triumph of science and of the conscience. It is useless to insist. A Mason is a free man, Roman Catholic is a slave in submission to a compulsive discipline of the mind, and nothing is less compatible with the Masonic spirit. A true Mason animated by the Masonic spirit is, therefore, inspired by an earnest love of truth, and sincerely resolved to spare no prejudice, nor to alove himself to be lorded over by either fanaticism or party-spirit.

The spirit of progress is the inspirer of the true Mason in all fields of human activity, and there must not exist any works intended for the good and improvement of humanity which do not arouse his interest. Essentially, a Mason has sympathy with every just cause and his heart beats for every work of justice, solidarity, and fraternity. Nothing can

leave him indifferent when it is a question of making his fellow-creatures happy, of improving social relations and of giving all men room enough in the sunshine, the opportunity of earning their bread honestly without either excess of work or privations.

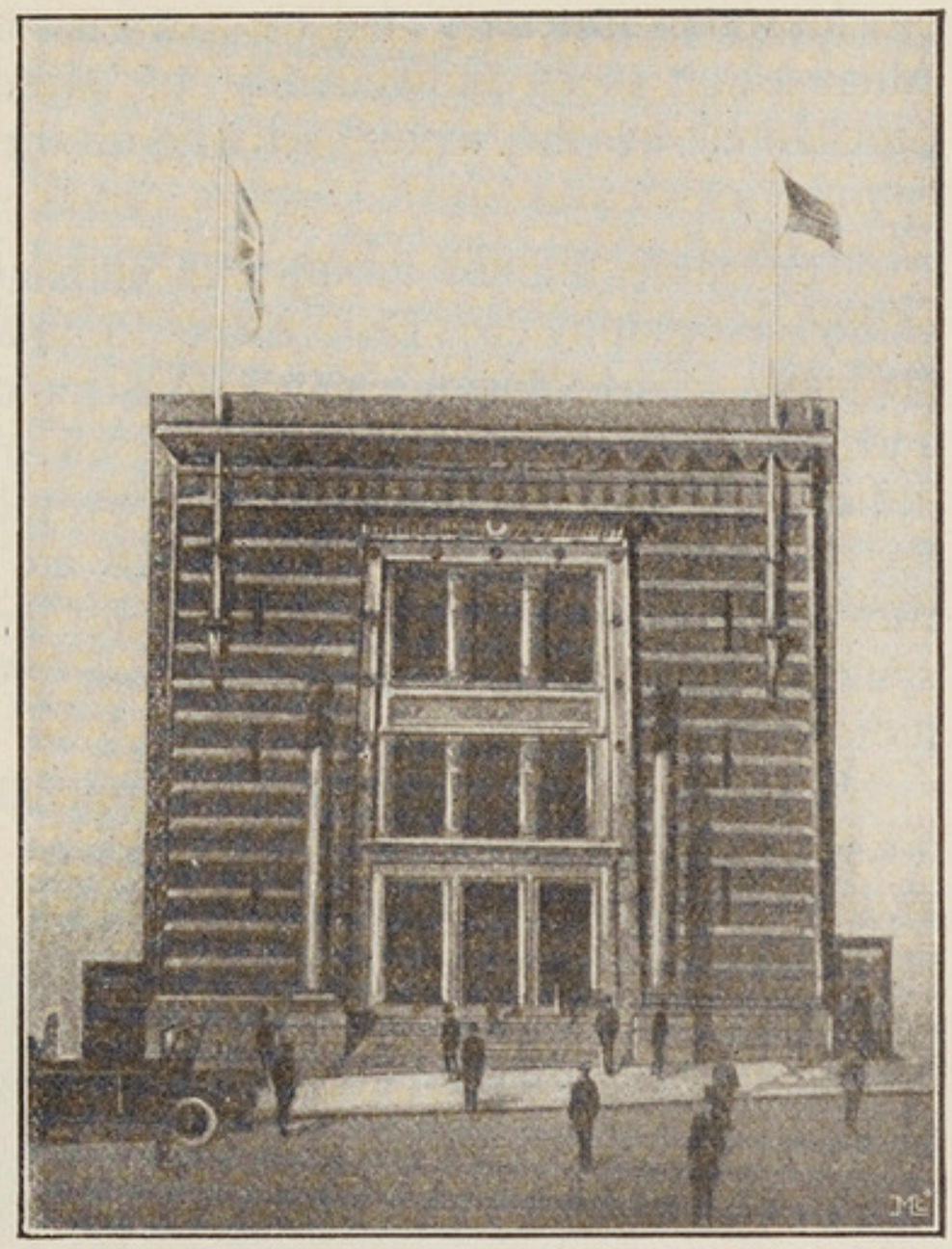
In answer to Mgr. Dupanloup who had made a violent attack on Freemasonry (one can understand why), Bro. Baudoin said:—"In its transformations through the centuries Masonry has constantly modified its ideas by the very fact that it represents progress. Understanding, however, that the desire to destroy history is all in vain, it has respected ancient usages. Its rituals which contain words from the Egyptian, Syriac, Hebrew, Greek, and Latin languages have borrowed something from all the religions which one after another, have furnished it with their contingents of adepts, All these waifs of the olden times are as so many landmarks on the pathway of by-gone days, pointing on the route that has been followed by mankind. To-day as formerly, Masons are in search of truth; disciples of progress they urge on humanity to do better and better. The recollections of the past make them tolerant, because they know to how great an extent their ancestors were mistaken; and while seeking after truth like their predecessors, they are well aware that they will never attain but a relative truth which is destined to be reformed or completed by their successors."

* * *

III. The Masonic spirit is finally and above all a *spirit of love* and of *justice*. The true Mason is a friend of peace, that is to say, he acknowledges, with political economy, the falsity of the opinion according to which a commercial nation can enrich itself only by the ruin of its neighbours. It believes that every nation takes a direct interest in the prosperity of the nations with which it stands in commercial relations, just as it is due to a merchant's interest that his customers enjoy a competency. The Mason believes with the economist that the various markets of the world are intimately connected, that trouble cannot arise for one without its being at once felt by the others, and that in the present condition of things in Europe, commercial relations are so numerous and the interests of the peoples so closely united that a war would be an evil, even for the conqueror. Aversion to war, therefore, should grow, for the more a people advances along the pathway of commercial and industrial development, the more does its own interest incline it to peace. These economic truths are nowadays so elementary that a true Mason should become a more and more enthusiastic friend of peace, and this the more so because he believes in human fraternity. Moreover, the Masonic Constitutions of 1723 emphasise the fact that Masonry has always been shocked by war, murder, and confusion.

Bro. Benjamin Franklin was inspired by the Masonic idea when he said:—"When will humanity be convinced that all wars are very costly and harmful whims, and when will it decide to settle its differences by arbitration?

The true Mason favours war among individuals no more than among nations. He is inspired by a perpetual need of concord, good under-



MASONIC TEMPLE OF ROSEVILLE
New Jersey, U. S. A.

standing, and harmony; he surmounts all difficulties in order to wipe out discord; he should know neither stubbornness nor rancour; and he knows to pardon, to forget, and to hold out a friendly hand without any reservation. To all wicked insults, public or private, he replies by the dignity of his life and by the generosity of his feelings. We do not speak of his differences with his Brethren, for these are the first conflicts to quell by the practice of those Masonic virtues which are called loyalty, frankness, and integrity. No man, and consequently, no Mason can avoid enmity and jealousy; all have their enemies, even those who imagine they have none; but, if it is sometimes difficult, or rather if it is impossible to be sheltered from attacks, from slander, and from human spitefulness, the Mason cannot admit that his Bre. should assume a hostile position or act incorrectly towards him. He wins the confidence and affection of his Bre. by his activity, and endeavours to disperse all the clouds which might darken or disturb his fraternal relations.

A Mason is naturally generous, philanthropic, and unostentatiously charitable. His love is revealed for all kinds of suffering without his troubling about the political or religious opinions of his *protégés*. He does good for good's sake without self-esteem. Here, again, it is unnecessary to insist.

Finally, there is another disposition of mind natural to a Mason who is animated by the genuine Masonic spirit. His affections are not limited to the frontiers of his own country. He is patriotically attached to his country, which does not hinder him from being *humanitarian*. In certain circles Masonic humanitarianism is laughed at and turned to ridicule. This does not disconcert us, because we believe in the mutual penetration of human interests, and because we affirm the principles of fraternity and of human solidarity.

Besides, it will be in vain, for Masonry as a whole, its ideas, its symbols, its rituals, its usages, and its history, urge the Mason to widen the circle of his affection and his devotion. Masonry teaches him that all men, without distinction of race, people, or history deserve interest, esteem, and sympathy.

Masonic fraternity exists; it is inherent to the teachings of the Alliance; it is so indisputably of Masonic essence that it is irrefutably proclaimed by the whole activity of the Order.

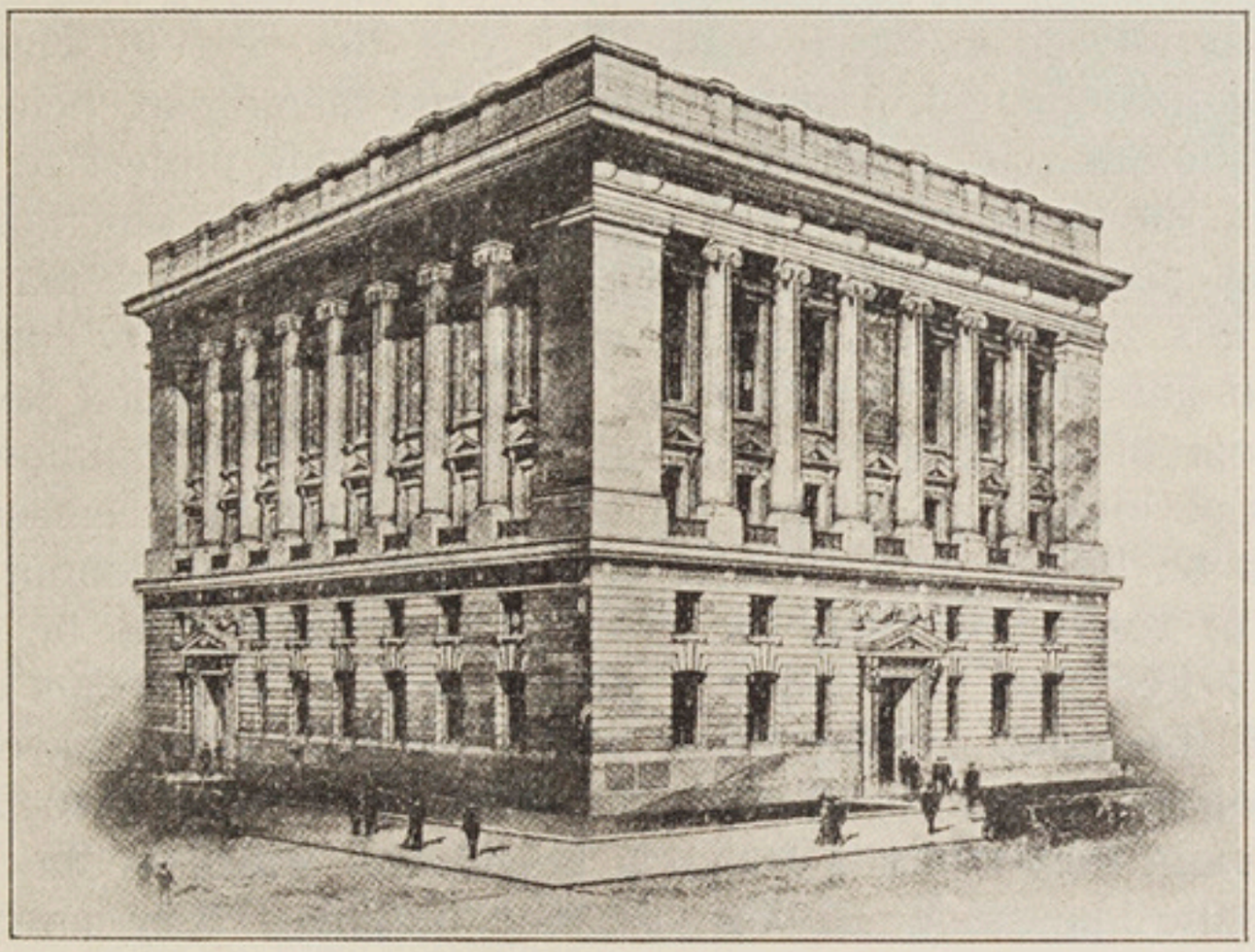
* * *

The same line of thought is emphasised by Bro. Blatin, in his interesting biography of Bro. Chas. Limousin, the editor of "The Acacia". He says, "The Masonic spirit consists of a profound feeling of affection and solidarity, which should unite all Masons, of contempt for the prejudices by which most men are governed, of love of our Order and of the respect for the traditions which are its strength, of submission to our rites which constitute our discipline, and of the comprehension of our symbols from which are derived our highest lessons of philosophy and morals.

If there is one thing that Masons should never forget, it is that they are truly united over the whole surface of the globe only by their rituals and their symbols. External questions, about which they have the right to differ, may divide them, when they are not wisely discussed by them according to the rites as prescribed by the Order, but they never contribute to the strengthening of their union. History and Science show that the only bond which is powerful enough to maintain a close fraternal union among men who differ—often radically—from one another by their education, their knowledge, their customs, their nationality, their race and their language, is to be found in the practice of common usages.

The existence of our Order, its influence in the world, the improvement of men, and the *rapprochement* of the nations which it aims at, depend, therefore, above all on the respect for these common usages, which no Freemason, at least, can neglect or weaken without violating the oaths which he took of his own free will. One can, therefore, understand with what scruples and perseverance our Masonic Lodges should study our Rituals and Symbols and learn to profit by the teachings they contain. Wherever this study is neglected, there are no more "initiated" members in the true sense of the word. They are only outsiders disguised as Freemasons. That Bro., then, is penetrated with the Masonic spirit who allows himself to be inspired by the principles of justice, solidarity, equality, fraternity, morality, education, love, and internationality, preserving at the same time the love of his own country.—Every Bro. is in possession of the Masonic spirit who understands and practises the duties of uprightness, tolerance, the search after truth, the love of his neighbour, and the advancement of the well-being of his fellow-creatures and of the social harmony from the point of view of humanity as constituting a whole!—He who understands the Masonic Art properly, knows very well for what purpose he has been intrusted with the hammer, the trowel, the plumb-line, the compass, the square, and the level. He knows that his sublime art bears not only on the individual but also refers to the end in view, that he must exercise himself not only within, but also without; that the Alliance exists not for the apparent organisation of the Lodges, but for humanity, and that the object of the principles and duties is not a mere amusement, but serious work.

The Masonic spirit, therefore, consists of a need of moral improvement, tolerance, respect and esteem for all, a love of progress and peace, work and devotion for humanity, generosity, and a spirit of sacrifice for our fellow-creatures. The Masonic spirit suggests the grand and noble ideas of the moral and intellectual education of the young, and the ever increasing development of the principles of liberty, equality, and fraternity. By the assertion of free examination, by the recognition of the fact that it is not only a right, but a duty, as only the free use of thought renders possible the discovery of the truth, Masonry leads up to a study of all the problems of morality, philosophy, and politics; it stimulates the mind's inquisitiveness; it is thus one of the primary causes of the rapidity with which progress is being realised in the modern world.



MASONIC TEMPLE OF INDIANAPOLIS
U. S. A.

V. MASONRY AND ITS INFLUENCE

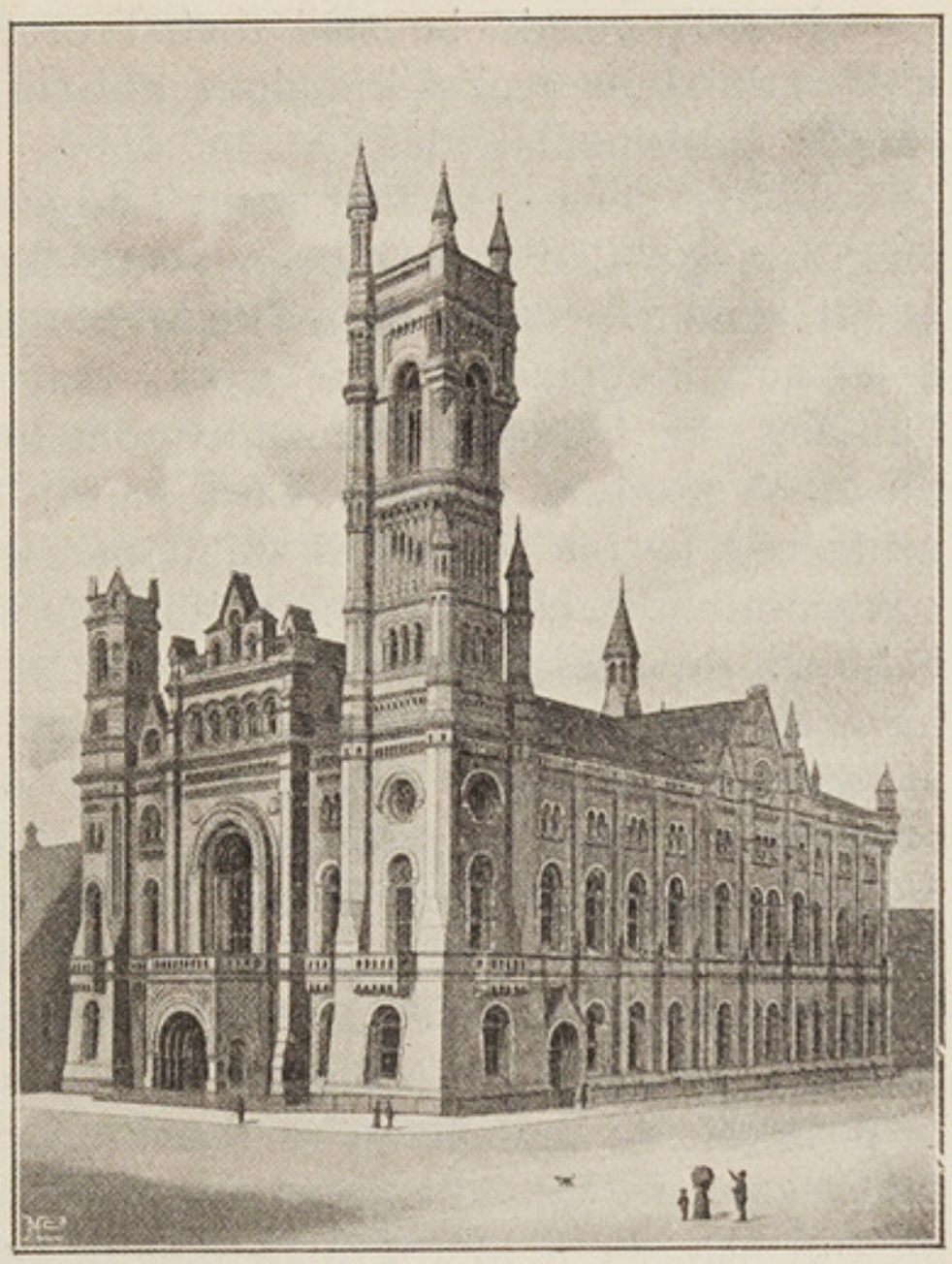
It is impossible to get a correct idea of Masonry and of its *rôle* without going back to the time of its foundation and without examining the aims which were proposed by its creators and organisers. This return to the cradle of Modern Masonry is, moreover, justifiable in a year such as 1917 which reminds all Masons of the bi-centenary of its formation. We are not going back to the origins of Masonry, nor shall we busy ourselves with the relations that can be established with the guilds from which have been borrowed very respectable and very instructive usages, customs, and traditions. We shall begin with 1717 *i. e.* the year in which Modern Masonry was instituted. J. Anderson, the learned theologian, being intrusted with the elaboration of a Constitution, submitted his project to the representatives of the 20 then existing Lodges, and after the sanctioning of the latter, it was printed with the title of "Constitution of Freemasons."

From this foundation document we learn that Masonry imposes only that religion about which all men are agreed *i. e.* the moral law which is at the bottom of all religions, without affecting private opinions or individual ways of looking at things. All that is required of Freemasons is that they should be "good men, faithful and upright men of honour, whatever their titles or convictions may be. Freemasonry must thus be a rallying-point for all free men that enjoy a good character, and means of forming relations of friendship among those who otherwise would have remained perfect strangers to one another." The members of the Association must exercise among themselves a fraternal friendship, which is the foundation stone and the keystone of the ancient building, they must avoid all disputes and disagreements, nor must they allow others to calumniate one of their members wrongly, but defend his reputation and do him every service that is compatible with their honour and their well-being.

These are the principles that were laid at the foundation of the Masonic Constitutions; nor do we believe that these principles have been changed. Even to day a Mason must be a good man, devoted and fraternal.

It has been said that the Order of Freemasons has a double part to play — the one in the neutral sanctuary of the Lodge; the other on the battle-field of life, with this sole difference that in the Lodge, it acts only on feelings and teaches only principles, without prescribing anything as to their application, or influencing by its decisions the line of conduct to be followed by each member; whereas on the battle-field of life Freemasons do not act as such, and still less as a compact party, but as citizens and as being entirely free. This double *rôle* is dictated by both the circumstances and the very nature of the institution. The Order of Freemasons is an organisation which has an ideal aim in view, *viz.* the worship of Huma-

nity, the development of the most precious possessions of the whole world and not of such and such a State; it is an organisation with the object of working in common for the interests of all times and not for the special tasks and struggles at a particuliar epoch in the bosom of a given nation. The ideal of Humanity is above all parties and its development requires a religious worship, a disposition of soul which is not disturbed by the incidents of the day; everything that is non-Masonic must consequently be banished from the Lodge. Nevertheless, its light spreads out rays beyond its holy place, and its principles are the leaven of public life. After the work within the Lodge begins the work outside for the realisation of the ideal which can only be built up slowly, with unprecedented efforts and in the midst of individual errors and misunderstandings, or then obtained by fighting. But in everyday life, on the political and social world, Freemasonry makes its influence felt no less than during the hours consecrated to the Lodge.



MASONIC TEMPLE OF PHILADELPHIA
Penn. U. S. A.

In the task of Masonry there are thus two kinds of work — the inner one within the Lodge, a work of personal improvement, and the outer one, a work of active devotion for the welfare of humanity, which means that Masonry exercises two influences — one on the individual, the other on society.

The Inner Work.

Do these two influences actually exist? As far as the inner influence of the Lodge is concerned, if we think of our own person and of the moral progress Masonry has helped us to make, it will be easy to give an answer. If we bear in mind the brethren with whom we live as Masons, we can verify the fact whether Masonry has had or still has a moralizing influence on them or not, whether the faults we have seen in them have disappeared or been mitigated. When we consider ourselves or our fellow-journeymen, we must be able to declare, whether or not, Masonry has modified to their profit our life, our activity, our feelings, our manner of proceding, our bearing, our ways of looking at things, our conceptions, in a word, whether our moral being has been influenced for good by the practice of Masonic works.

It must needs be said that, Freemasonry being a human institution, it is natural its realisation does not correspond everywhere nor completely to the fundamental idea.

It has been said that some Lodges can retrograde even to a state of languishing; that it has been a mistake and often a very serious one to admit certain persons incapable of moral improvement; that indifference is a let and hindrance to the work, that the workmen who are engaged in building the temple of humanity sometimes forget their noble mission and lower themselves to play base parts; that we have had with us thieves sentenced by the courts, dissolute men pointed at by the man in the street, contemptible beings on whom Masonry has exercised no influence whatever, babblers, revellers, drunkards, in short, men who by dishonoring themselves have dishonoured the association, epicureans who are to be met with only at dinners and who regularly avoid the works of the Lodge with the exception of that of mastication. It may even happen that Grand Lodges fall back into the old fashioned traditions of times past, denying the value of the moral law and substituting for it beliefs that excuse everything. It is known that in America there are Grand Masters who mark their rapid passage (one year) by excentric decisions of a character altogether extenial or physical, as the one who recently declared that an accident to an eye or to any member deprived an apprentice of the right of becoming a journeyman, or a journeyman that of becoming a master!"

Are such considerations exaggerated? Is it a mistake to say that the number of true Masons, sincerely and deeply moved by the Masonic spirit is limited? As far back as 1850 a brother in Geneva wrote: "In every Orient there are, often more "unlodged" brethren than the active members whose names are entered in the lists, and whose defection is all the more to be regretted as it only aggravates the causes with which it is connected ..... How can one contain one's indignation when one sees certain dignitaries abusing their authority to such a degree that they make Masonry an object of gain? .....

It seems to me that it would do just as well to form the Chain of Union with highwaymen: — Alas! How many false brethren there are, who from their entrance into the Order, have lied and made their godfathers lie in declaring themselves "free and of good morals"! How many who have knowingly committed perjury in protesting their sincerity and in taking pledges which are so easily followed by an honest and upright man!

The wise founders of Masonry had not foreseen that such a holy thing would one day be thus prostituted by their successors. There remains the consolation that we can say that Masonry must not be considered more responsible for these excesses than Christianity can for the horrors committed in its name. Must one be astonished still to meet with wicked journeymen or even with a few prevaricating and simonical Masters in a voluntary association composed of thousands of individuals, when one remembers that there was one traitor among the disciples of Christ?

These are so many regrettable shadows which are projected over the immaculate idea of Freemasonry, transient vices in the form with which it is arrayed, but it can no longer happen, says Findel, that these local

vices and this temporary apathy, or an attitude contrary to Masonic principles in one part of the Lodge should be considered as a standard according to which the association taken as a whole and the effects it is called upon to produce, must be measured. At present in a state of degeneracy and sterility, it is waking up everywhere in order to lead humanity to its destiny, and, through all the vicissitudes of life, to realise its ideal of a perfect society."

And continuing the line of thought of the same author, we add:— "The rule of Freemasonry as an art is to live humanly, to develop in a harmonious manner the faculties of the body as well as those of the mind, to bridle the carnal appetites and to regulate the conscience and the heart in such a way that they act according to their natural destiny. Justice in everything and good feeling are at the foundation of it; a normal life is the form. All the rest are but means to an end. The rites and ceremonies do not of themselves attain a definite aim, but they tend to arouse and animate the Masonic spirit, and the officials of the Lodges, especially the Master in the Chair, are under the obligation to watch over the actual state of the morals of the brethren, and to work with a view to strengthen them.

"Wherever Freemasonry is duly practised, it manifests itself under the form that is peculiar to it, namely by love of one's neighbour, by readiness to do service and by acts of kindness. It thus stimulates all man's noble faculties; his morals do not remain sterile nor his love cold. He does not allow his reason to be ruled by Chimaeras nor his intelligence by calculation; the shafts of wit lose their venons, amusements their madness, and everyday life its dulness."

"His manner of living is everywhere the touchstone of a true Mason. For each member of the Order there are two natural sacrements; the one is the constant tendency to observe the great commandment of all life, *viz.*, to be a true man in body and mind, to fulfil the duties which this condition impose upon him and to live content; the other, which ressembles it, consists in the earnest effort to make the human commandment a truth for men, and to see that this commandment is put into practice in the actions of his daily life."

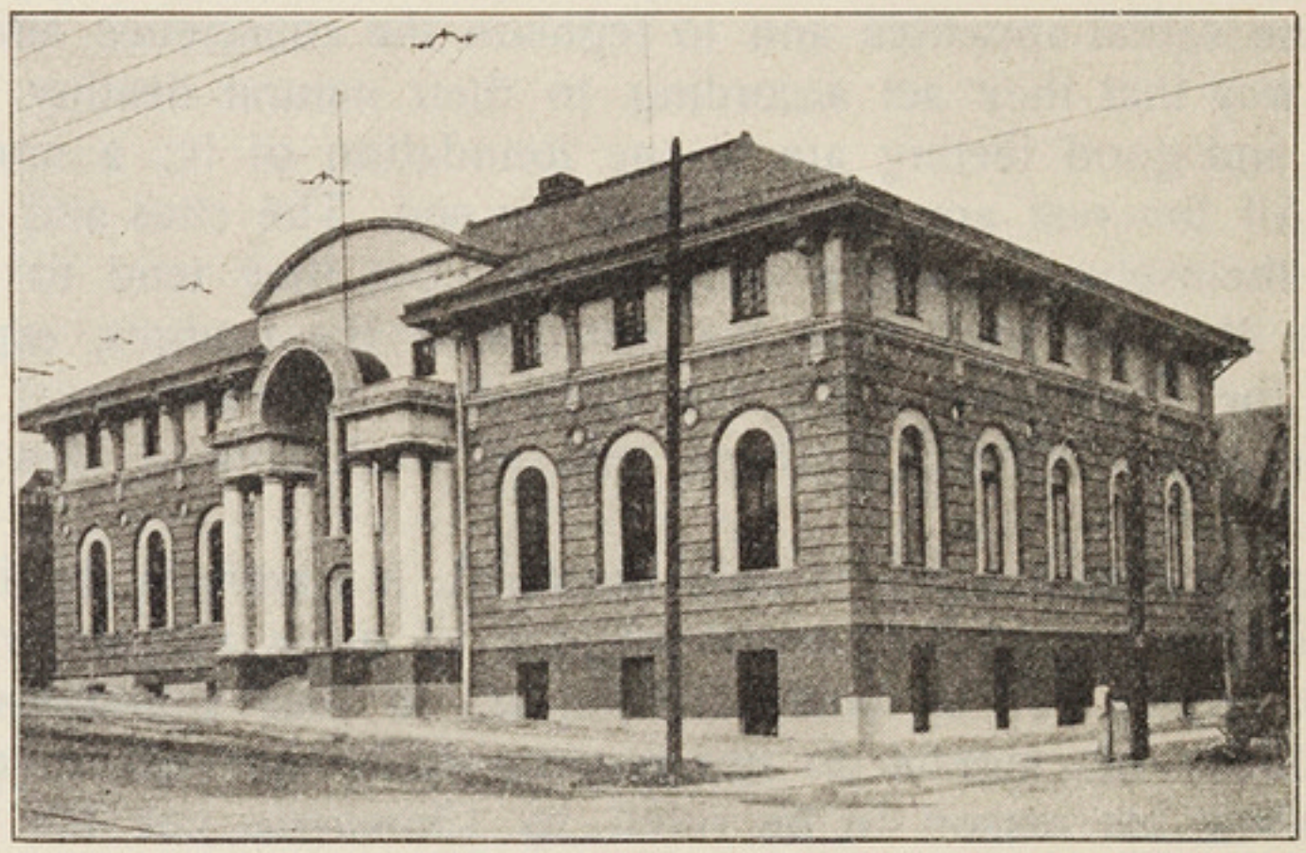
In order to maintain in its adepts this need of high moral Masonry makes use of symbols which are of matchless richness and absolute spotlessness. For some this language is imcomprehensible, and they prefer not to hear it; for others this teaching is annoying and disagreeable, and they do without it. The Mason who is truly worthy of the name of a man and of a Mason must experience a special need to read this symbolism and to keep its echo in his heart.

The mission of Masonry, therefore, is above all to form men by gradually modifying through education the hereditary mental impressions which call forth so many impulsive and so many execrable thoughts and acts.

Education such as Masonry understands it consists not merely in the teaching of a certain number of principles which are of use in the intercourse of men and which are called morals, because they formulate precise rules of morality, but its object is especially to propagate the putting into

practice of these principles with a perseverance in such a way that it becomes a man's second nature, that the daily events of social life and the moral impulses may spring from the conscience spontaneously.

It is, therefore, in the creation of a conscience that education consists, in the transformation into thoughts and instinctive acts of moral habits which are indispensable to social life and the progress of humanity. Such is the teaching of Masons, whom their symbols remind at every moment that they must above all strive to put off the old man, in order to substitute a better.



MASONIC TEMPLE OF SALT LAKE CITY
Utah, U. S. A.

What a powerful instrument this Masonic symbolism is, which helps us not only, as some people think, to recognize one another the world over, but also to remember incessantly the grand ideas which unite us and are conducive to our own improvement.

Those who refuse to acknowledge the utility and the power of symbols are generally men of an unscientific cast of mind, for modern science has triumphantly proved that no idea and no teaching can penetrate a man's brain without first striking his senses. Now it is only through symbols that speak to the senses and constitute one of the necessary forms of language that the general leading ideas of education can be made to penetrate. Those who, on the other hand, make a parade of denying the excellence of these traditional methods, and sometimes go so far as to style them old-fashioned, are nearly all ignorant of the scientific conditions of education; in imagining that they are displaying advanced views, they prove that they are only behind the times themselves and still wrapped up in the prejudices of an insufficient education, little capable of acquiring that special way of thinking which all Masons must know, and which is called the *Masonic spirit.*

The Masonic spirit is made up of the deep feeling of affection and of solidarity, which must unite all Masons who have thrown off the prejudices by which most men are governed, of love of our order and of

respect for the traditions that make it strong, of submission to our ritual forms which constitute our discipline, and of comprehension of our symbols whence flow our highest teachings of philosophy and morality.

The existence of Masonry, its influence in the world, the improvement of men, and the *rapprochement* of the peoples depend, therefore, above all on the respect for these common usages, which, morever no Freemason can afford to neglect or to weaken without breaking the oaths which he has taken of his own free will. Then it is that one understands with what scruples and with what perseverance our Masonic Lodges must study our rituals and symbols, and learn to profit by the teachings which are to be derived from them. Wherever this study is neglected there are no initiated Masons in the real sense of the word; they are only outsiders disguised as Freemasons.

The inner work of the Lodge has been described in several ways. Each workman, says Galiffe, comes to work there according to his degree—the apprentice, for exemple, chips this rough stone which the journeyman will soon have to polish under the name of a cubic stone, and to which later the master's delicate chisel will give the beautiful form of which it is susceptible—that form which it must assume if it is not to be one day rejected from the building of the temple by the supreme architect who alone knows how to draw plans in their due proportions. In other words man in the rough is susceptible of real improvement only in so far as he has first recognised his natural degeneracy and felt the desire to cross the space which separates him from his sublime destiny. But this is not all. The duties of brotherly charity prescribe that he should interest himself in the advancement and salvation of his brethren, who themselves will accept his services with joy, by way of reciprocity. The first thing to be learnt, therefore, by mutual instruction at the School of Masonry is the knowledge of oneself—the foundation and condition of everything else. A Mason must probe his own heart and learn to reform his own character before he can in his turn become a journeyman and a master in the truly royal art of probing the hearts of others and of forming their characters, not in the interest of the Order, as is the case in other associations, but for their own improvement, for the good of humanity, and for the glory of the *Grand Architect of the Universe.*

"It is a precious influence which, as a rule, our Lodges exert upon their members in a more remarkable degree than any non-Masonic society. The friendship which binds them is great, firm, and close, because it is made not only of frequent and assiduous intercourse, but also of common efforts and aspirations, of common aims and ideals in a spirit of moral improvement and of efficacious and sincere emulation." (Bro. Nicole, Geneva.)

"We are reproached with practising arrivism on a grand scale . . . What a senseless charge! It is imputed to us as a serious wrong that by preference we give our sympathy and confidence to brethren whom we know and esteem, of whose intellectual and moral value we are well aware, who share our ideas, and have the same aims, and that we aid and back them, and support them in all that is just and honourable. This

may be accounted for by motives of jealousy and defiance inherent in the human mind, and yet, are not Masons all friends and brethren, and do we not see without surprise and without indignation, in other societies and in natural families, friends who help their friends and relations who help their relations? Because we give our confidence and our votes to those of our order whom we know worthy to occupy such and such functions, to fill such and such a post, when the propagation of our principles may be useful to our cause, is it, therefore, necessary to exclaim against nepotism and to brand a natural preference as if it constituted an abuse or a bad action?

To be logic must we not ther require that each one should abstain from supporting, recommending, and favouring by word of mouth all those with whom he has any connection, whether as relatives friends, or members of the same society, in a word those he knows and esteems, and those in whom he places deserved confidence, and should give his choice to others, strangers whom he does not know, or knows only imperfectly and because he does not know them or knows them imperfectly? (Bro. Nicole, Geneva.)

The absurdity of such a principle is too evident for it to be necessary to insist on it. On such occasions when certain centres accuse us of favouritism, we must imitate the caravan that passes while the dogs bark.

But what is necessary in combating these injust and ridiculous accusations, what must be desired for the good of Masonry, is that on all occasions the adepts of our institutions may be recognised not by outward signs which we are not in the habit of displaying, but *by the constant practice in all the acts of life,* whether Masonic or not of the virtues which are taught by our order.

One ought to be able to say: "This man is honest and loyal, merciful, and affable, kind towards others, severe with himself; he must be a Freemason."

"The day on which all Masons receive this testimony there will be no need to destroy prejudices, to dissipate misunderstandings, to rectify errors, and to exculpate our cause from the abuses and faults which have often been wrongly put to its charge. And then what an enormous influence our association will be able to exercise." (Bro. Nicole.)

Let each one then examine himself and give himself the testimony he deserves. For the Masons who have broken their oath and forgotten their duties have dishonoured the alliance, compromised its good reputation, injured its development, and prejudiced their brethren.

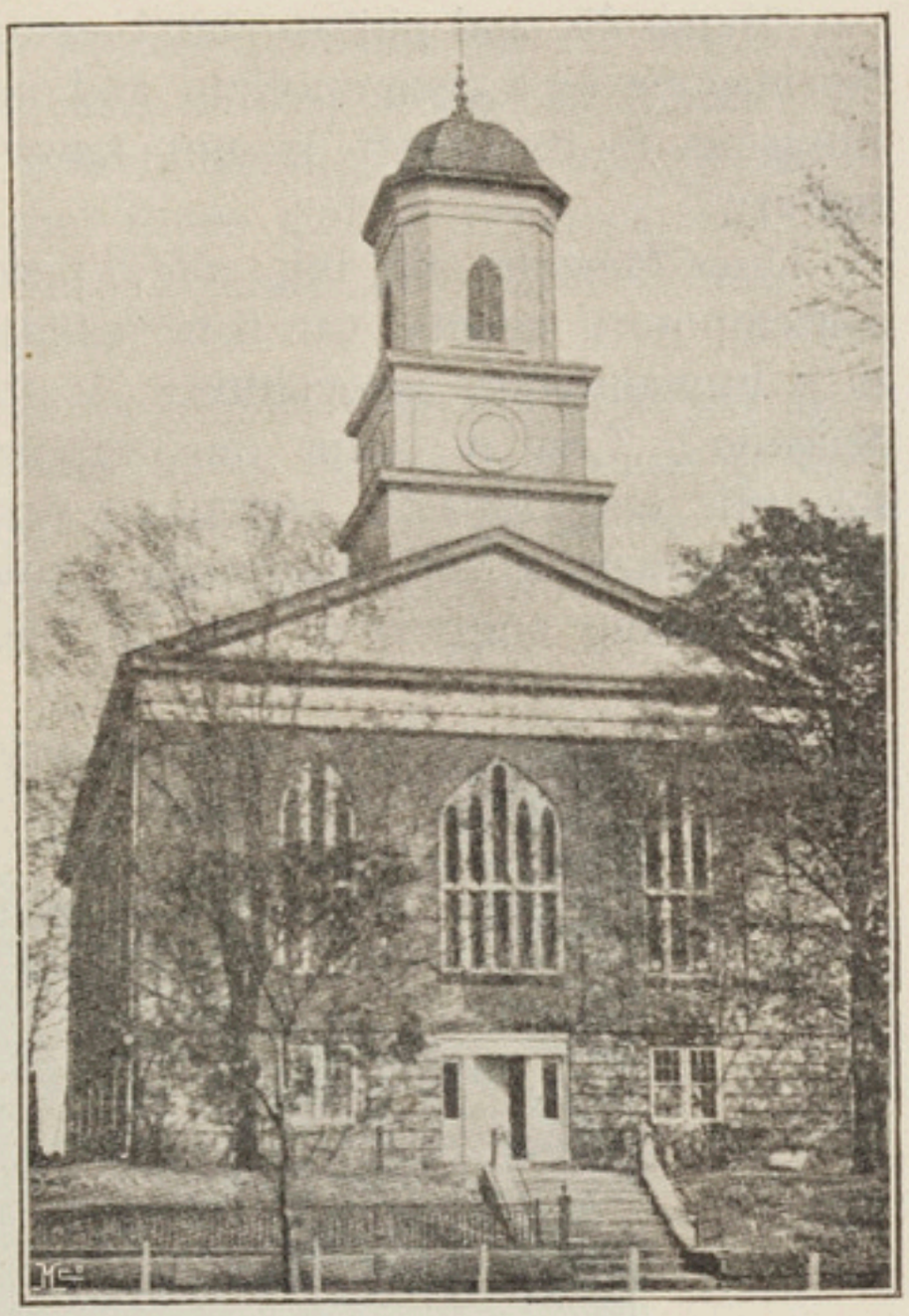
Is this inner work of the Lodge the only one? Yes, say some, it is to this and only to this that Masonic activity must be limited, *viz.* to form men, citizens and beings who are moral and honest in all their actions.

But this is not everyone's opinion. The Lodge has also *an outside work* to accomplish.

The Outside Work.

It is altogether a mistake, with which even Lessing might have been reproached, to believe that Freemasonry does not attack the defects of such and such a State, and that consequently it remains a stranger to party-

strife and the tendencies of the times. Whereas it is not doubted that, in spite of its neutrality, it reacts against the abuses of the State and of Society. Far from being a temple of rest and slumber, Freemasonry, at least by its ideas and principles, is rather a movement that tends to the constant improvement of all human conditions. It is so by the simple fact that its members work at their own education, and in proportion as they become better men, the world is also improved. It is so still more by its principles which direct the eyes of man towards the highest aims and inspire them with enthusiasm for the ideal of a perfect society.



MASONIC TEMPLE OF LANCASTER
Ohio, U. S. A.

The ideal of 1717 must still continue at the present day. The mode of action we are to choose is indicated by the manner in which the first Lodges acted. The earliest Masons did not work merely for the Lodge. They worked for humanity. They raised edifices for families, for the State, and for the worship of God. As Freemasonry to day has become an art of the spirit, it is only the nature of the buildings that has changed; the site has remained the same. It is outside the Lodge, it is in humanity that we must act and re-establish the harmonious equilibrium among all men, for Masonry is not a dry and simple doctrine; it is a living art. Many Lodges have realised this idea. May it spring up, and be put into practice everywhere, and may the present century see the accomplishment of many works.

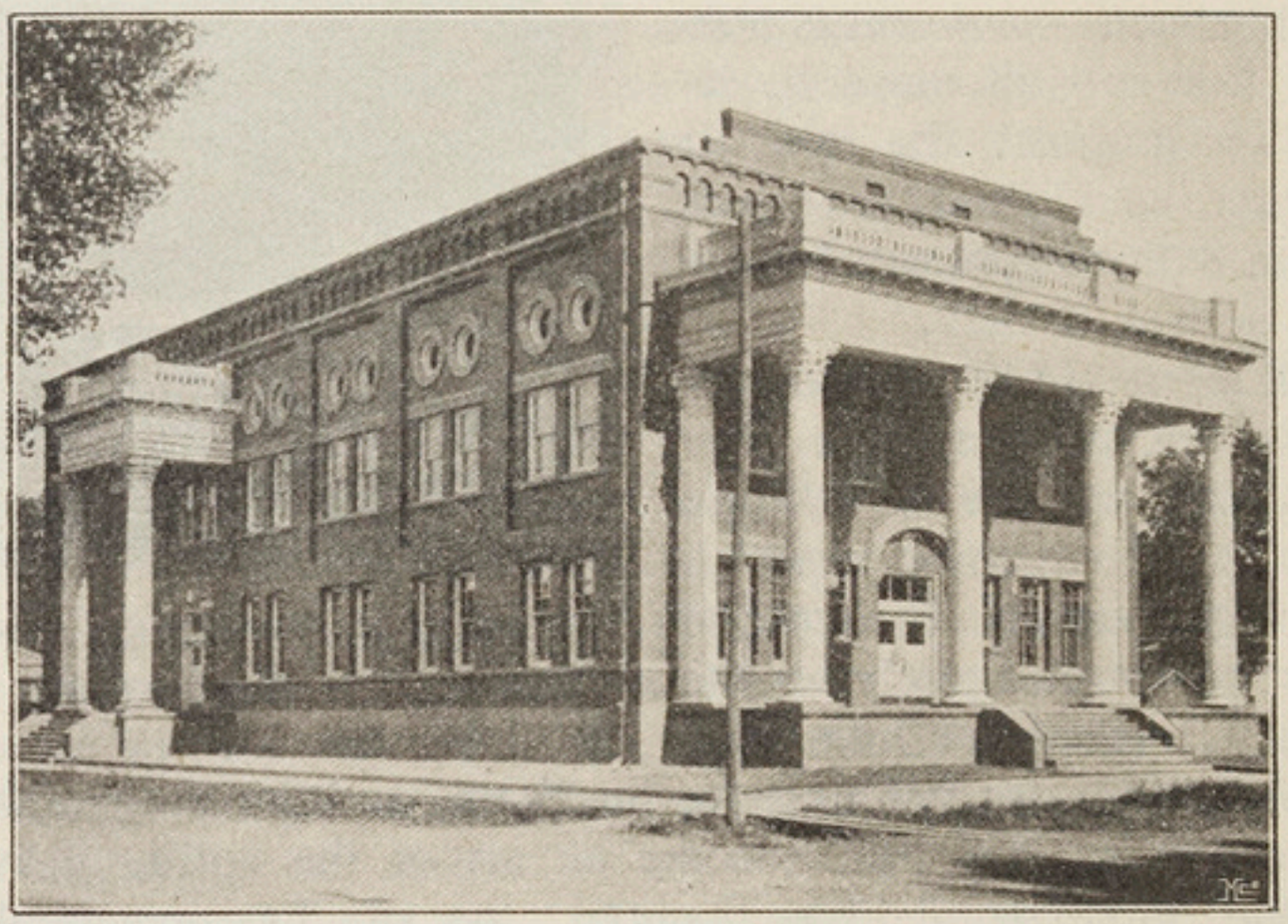
Humanity will be then able to recognise that Masonry is one of those eternal ideas by means of which the soul of the universe penetrates the human race in order to bring it happiness and to lead it successively to the goal it has set before it.

Masonry, therefore, has duties to fulfil with regard to society and humanity. It must exercise an influence on the social life of the countries in which it works. Is this influence a real one? Is it possible to verify its existence? Are popular movements started and kept up by Masons in times when right and justice are violated? Is Masonry in the front rank of progressist associations in what are called social convulsions, in which the need to progress is manifested?

Masonry is universal on accout of its principles and its forms and by the fact of its existence in all countries. At the outset of the XVIII century, in 1717, Freemasonry was proclaimed a universal society, which Bro. Findel has affirmed in the following declaration:

"Symbolic and philosophic Freemasonry, or better, the Order of Modern Freemasons as a cosmopolitan and universal society cleared of all technical alloys as to its object is not known before the beginning of the XVIII century."

Does Masonry fill this *rôle?* If we consult its history and if we consider contemporary events, can it be admitted that Masonry accomplishes its task as a humanitarian association? Is there any work in which it acts with decision? Can it claim one salutary action in the universal work? A scientific encyclopædia contains a very interesting article of great accuracy which reveals a very thorough knowledge of Masonry, and from which the following suggestive note is taken:—



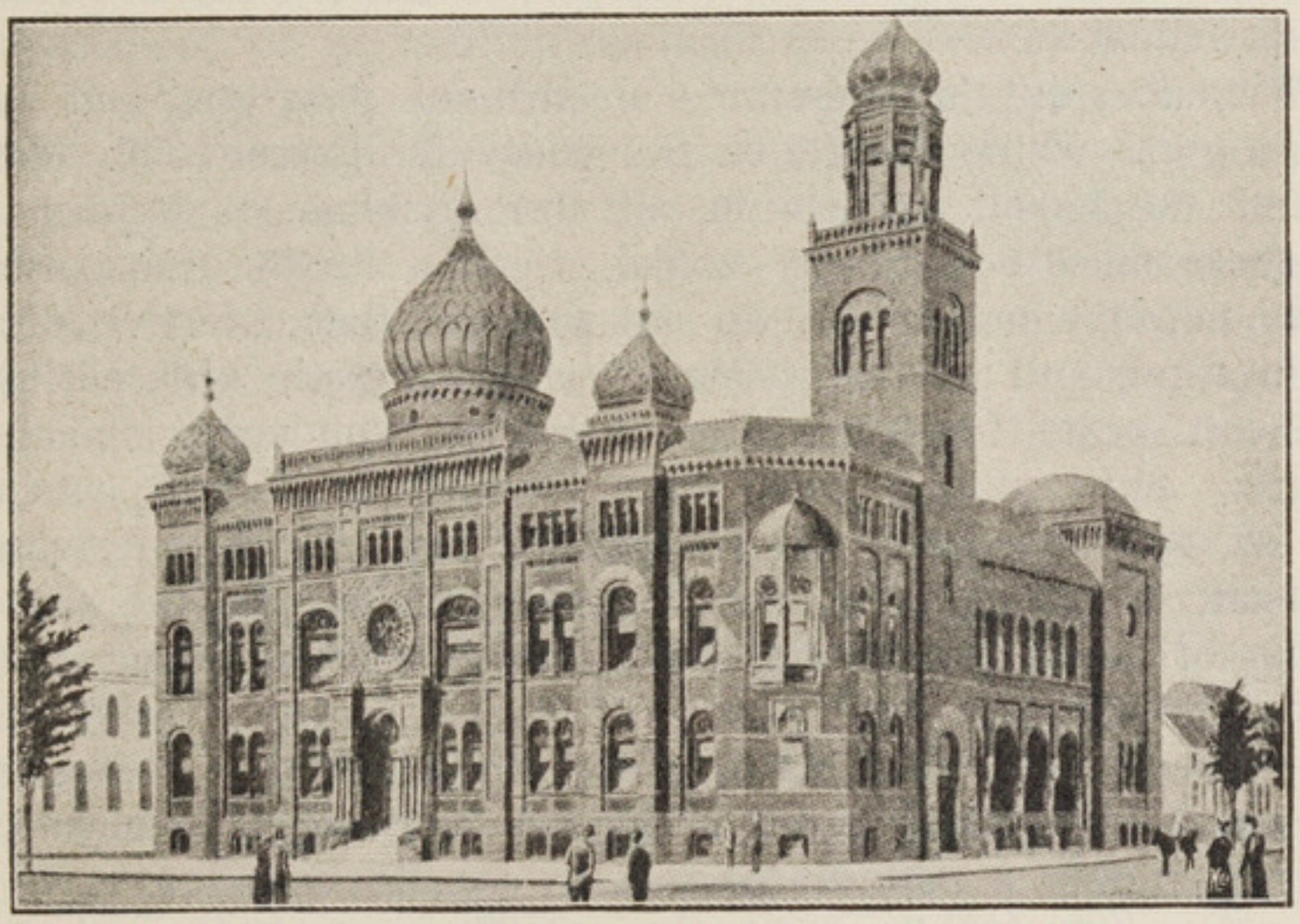
MASONIC TEMPLE OF ROSWELL
U. S. A.

"The power of action of Freemasonry has always remained far below what must be expected to result from the almost universal extent of its province, and from the number and social status of its adepts. This fact can easily be accounted for. Every institution that aspires to exercise a powerful and permanent influence on the nations must have its place in the sun, a coherent thought, a daily task, a regular work, and a religious, political, or social system. Freemasonry possesses none of these things. Its life is within the Lodge, and it scarcely either thinks or works there. Its work fills up but a very small and very trifling past of the time, the thought, and the activity of a few of its members, even of its leaders. It is a vast apparatus, composed of heterogeneous pieces, without a spring or permanent motor; something superficial, a kind of network which is more or less ostentations and intented to be adapted by superposition to the religions, political, or social systems of the peoples to which it spreads.

"In its best form it is only a theophilantropic aspiration, enveloped in an ingenious but old fashioned symbolism, a society for mutual encouragement to study and virtue, a covenant of tolerance and solidarity;

in its organisation a frame and a veil., a frame which can contain very different things successively and be placed in very dissimilar places; a veil which can shelter at certain times and in certain places undertakings that are very different from those of other times and of other places. On such conditions an institution can neither produce nor direct events or public opinion, it follows and reflects them."

"Then", adds the author, "in Catholic countries, it serves as a rallying-point for resistance against the clerical dominion. Under absolute or reactionary governments, it is liberal and progressist, as far as the fairly epicurean character of most of its members permits of it, but it is weak



MASONIC TEMPLE OF BAY CITY, MICHIGAN
U. S. A.

and almost insensible in the great nations. Its influence, however, has been sometimes shown in times of agitation or in the small nations."

This is a fairly severe judgement. Has Masonry any real victories on its credit side? From the standpoint of its outside activity, can it be verified that hundreds of thousands of Masons, prepared, formed, and instructed in the Lodges are making an impression on or influencing social life, and cause it to advance or stop it on a dangerous slope? Does the history of Masonry reveal to us conspicuous acts, special initiative, extraordinary generosity, efficacious protestations in the face of blamable proceedings?

Pacifist and fraternal Masonry has been reproached with having done nothing to hinder the war, or even to protest against it.—Has is not deserved such reproaches? It is reproached with having never uttered any protestation in the face of the violations and the atrocities of the war. Are such reproaches unfair? With the exception of a few manifestations by isolated Masons or Lodges, Masonry has kept the most inexplicable

silence; in certain Grand Lodges protesters have been even put on the black list. And yet in our Lodges and Grand Lodges they do not cease to speak of progressional Masonry.

If the Masonic Order and its members are the representatives of the humanitarian idea, we, its members cannot, in the history of the present development, play the part of blind and passive spectators; it is our absolute duty to act in the sense of an improvement of human and social conditions in the sense of the humanitarian idea.

"In social life", says Findel, "it is only the case-hardened or unconscientious man that can remain indifferent. In reference to it we must decide for right against injustice; we must have the feeling that we are part of a whole, and each one in his own sphere, must fulfil his duties towards his fellow-men.

The Masonic spirit is, therefore, a spirit of progress, and it is this spirit of progress which should be the constant inspirer of the Mason, the Lodges and the Grand Lodges in all the domains of human activity; therefore there must not be any works intended for the good of humanity and for its improvement which do not produce their effective interest. By nature, education, and principle a Mason is in sympathy with all just causes and his heart beats for all works of justice, solidarity, and fraternity. Nothing can, and nothing must leave Masonry indifferent, when it is a question of making one's fellow-creatures happy, of improving social relations, and of giving all human beings a place in the sun and the opportunity of honestly winning their bread without being overworked and without privations.

It is, however, said that Masonry has not a universal character, that it is in no way international, and that its *rôle* is purely a local one, so that its activity is purely a national one.

To-day in a fit of indignation German Masonry declares that there is only one Masonry worthy of the name, *viz.* German Masonry.

"The War", says a German Masonic paper, "has taught us the Masonry of our country must become exclusively national. It must be clad in the German fashion, bear a German character, and renounce taking any share in the World's Masonry".—„The War", says another, „has destroyed all idea of Masonic internationalism. International Masonry is a failure, and Masonic cosmopolitism is a fiction. German Masonry has no need of the other Masonries. It cannot keep up relations with Grand Lodges which are only political instruments and which make Masonry subservient to political intrigues!!"

Pages might be quoted in this strain, the ones more violent than the others. Now all the most distinguished German Masonic authors – Lessing, Gœthe, Findel, Fichte, Fessler, Krause, and many others—have expressed diametrically opposite opinions.—"What is the object of Freemasonry?" asks Lessing.—"To edify humanity."—"Our alliance", says Gœthe, "leads all the brethren to a common action; the Masonic Alliance is a universal alliance."—"The Masonic Brotherhood", says Krause, "is the beginning of the future alliance of humanity."—"The province of Freemasonry", adds Findel, "is the common good of humanity." "The Masonic Order", he

continues, "is an organisation which has an ideal object in view, *viz.* the worship of humanity, the most precious development of the entire Universe and not of such and such a State."

Gœthe's great soul embraced the whole of humanity. "Humanity", he says, "is alone the true man; the individual can only be happy if he has the courage to feel himself in the whole."

For Schrœder, as well as for his friend Herder, the inward essence of Masonry "consists in teaching and practising humanity, but it is at the same time an art which has overturned the barrier that was set up between men by the differences of religion, country, and social position, and which has united strangers as true Masons by giving them the name of Brethren."

Krause (in his Windelband I and II) says: "Outside every preoccupation of individualism or of indifference men must feel themselves responsible for one another; each one must be responsible for others and for the collectivity. We must all be one in order to accomplish our destiny and to do our task. The natural form of the common life of men is, therefore, that of a free society, which while increasing gradually must embrace the whole of humanity. Freemasonry is one of the kernels of this human alliance. The flight of his imagination can rise higher and higher, if it hopes that this human league will enter as terrestrial humanity into the universal alliance of men."

The same author adds, "The Masonic Brotherhood must be considered as the starting-point of the future alliance of humanity; it cannot and must not remain stationary; it must not retrograde either but it can and must, by conforming its whole life to its ruling idea, keep pace with humanity in its incessant development on the earth."

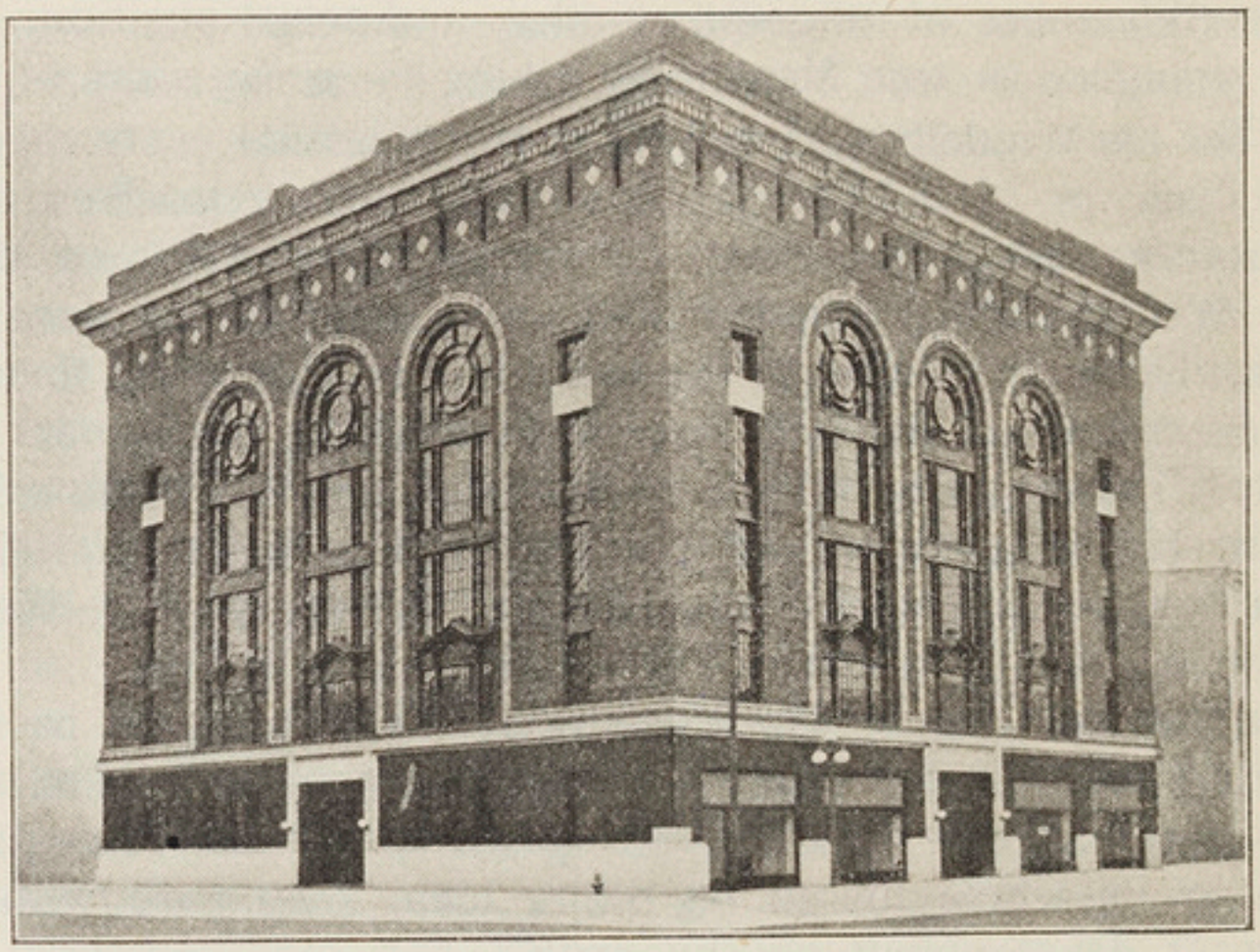
With Krause, Heldmann, in 1819, recognized in "the Masonic Alliance the germ of a future alliance of humanity."

"All men and all peoples", says Krause, "members of one and the same body, will soon form but one and the same humanity, developed in all its elements and radiant with beauty, strength, and life."

"You are", wrote Lamartine to the Lodge of Mâcon, "you are but the great eclectics of the modern world; in all times, in all countries, in all systems, and in all philosophies you take the evident, eternal, and immovable principles of universal morality, and you make of them the infallible and unanimous dogma of fraternity. You remove everything that divides men, you profess everything that unites their hearts; you are the makers of concord. With your trowels you throw the ciment of virtue into the foundations of society."

"Masonry", says Bro. Vaillant, "has, therefore, been constantly directed towards one single object, that of an association or union among men of goodwill, by civilizing, moralizing, and instructing them, in order to attain the unity which is *universal fraternity*. It is also towards this object that modern or Masonic interests are directing all their efforts, by propagating with their philosophy the ideas of tolerance and charity which alone can lead humanity to the synthetical and harmonious unity of the doctrines, a unity, which, by making of all the peoples of the earth one large family, and of all men the inherents parts of one and the same whole, will be

able one day to bring about order and peace, which are the results of the good institutions, and universal felicity, which is the dream of great hearts", —and the editor of the "Bausteine", wrote shortly before the War, "National Chauvinism has no *raison d'être.* Masonry can and must do without it; otherwise the consequences would be diasagreable. Either Masonry must be an alliance which devotes its energies to the welfare of mankind, *i. e.* Universal Masonry, or it will cease to exist." We might quote hundreds of declarations of this kind.



MASONIC TEMPLE OF KALAMAZOO
Michigan, U. S. A.

We may, therefore, conclude that besides its internal activity within the Lodge, our association has also an external activity. Bro. Nergal used to characterize it by saying: "The Mason must work at everything that can bring men of all countries nearer together. He must help in diffusing knowledge which by making them better acquainted, teaches them to esteem and love one another better.

"If in this general *rapprochement* the idea of one's native country loses its importance somewhat, this will only by because the spirit of humanity will have made more progress. And if some day or other the native countries must be only administrative divisions of the globe, this will be because humanity will have become the true and only native country of all men. It would be the glory of Masonry to have always worked at this grand work."

Has it worked at it hitherto? Has it played this external *rôle* which is its own, and which it must realise in social life? This *rôle* corresponds to its fundamental principles:—*It is tolerant;* and must, therefore, propagate this tolerance. The image of the Lodge, where all opinions are condensed in order to create one single thought, makes it understand the utility of all the various voices to compose a harmony of the whole.

Masonry is tolerant; therefore, *it is fraternal.* The Masonic habit of seeing only brethren is quickly extended to the whole of humanity.—Masonry is fraternal: therefore, it is an enemy *of discord* and of misunderstanding; it accepts neither obstinacy nor rancour, and to all insults from outside whether public or secret it replies with generosity.—Being an enemy of discord Masonry is a *relentless adversary of war*—"a most costly and most harmful madness", as Benjamin Franklin said – an enemy of atrocities and scandals, of injustice and crime. Being pacifist, desiring the welfare of humanity, Masonry is *charitable* and devoted, and practises the spirit of sacrifice.—In a word, by its symbols, its rituals, its usages, and its history Masonry obliges the Mason to enlarge the circle of his affection and his devotion. Masonry teaches him that without distinctions of race, of people, or of history all human beings deserve our interest, esteem, and sympathy. Masonry, therefore, is humanitarian. A Mason is naturally generous; philanthropic, and charitable without either affectation or vanity. His love manifests itself for all suffering, without troubling himself about the political or religious opinions of his *protégés.* Numerous works of charity are due to Masonry. A close and impartial examination would show that what other societies have not been able to attain, Masonry is accomplishing without difficulty and in a way which would be still more efficacious, were it not for the obstacles which are put in the way of its extension by the victims'absurd prejudices. Of all human institutions it is the only one that exercises a direct influence on men of every age and of every class—an influence which is all the more precious, as it makes itself felt just at the time of life when other educational institutions can do nothing for him. Masonry is truly a school for made men.

If this is the case, where are the works of Masonry? What have the millions of brethren who are spread over the surface of the globe been doing during these years of crime and atrocity? What would they do, if they wished to accomplish their social duties faithfully and as Masons? Would the events that agitate our hearts at present have been possible? Would right have been violated, and justice dragged in the mud? We put the question.

Notwithstanding its failings and weaknesses Masonry can still redeem the time and play its part seriously. The work to be realised is a grand one, and of such a nature as to fascinate broad and well-balanced minds.

"The Masonic principles of justice, solidarity, equality, fraternity, morality, self-education, and internationality compatible with love of one's country; the Masonic duties of uprightness tolerance search after truth, love of one's neighbour, and the advancement of the common good and of social harmony from the stand-point of the idea of humanity as constituting a whole, supply the rule the direction, the groundwork, and the object for every civilising action, as well as for every activity essentially Masonic in particular."

"He who rightly understands the Masonic art", adds Findel, "knows that its sublime art not only refers to the individual, but has a bearing on everything, that he must not exercise himself partially within, but also without; that the alliance is there, not for the apparent organisation of the

MASONIC TEMPLE OF CIRCLEVILLE
Ohio, U. S. A.

Lodges, but for humanity, and that the principles and duties have in view not a simple game, but a serious work."

"A serious work!" This is precisely what is not understood by many Masons who as has been said, devote to Masonry but a trifling part of their time, their thought, their activity and their money. So long as this is the case, it cannot be expected that a considerable influence will be exercised by Masonry on social life and on humanity. In order to realize the grand work as planned by Masonry we must have true men, accomplished Masons, and not formal or sham Masons, who devote to Masonry as little time as possible, and who make but the slightest sacrifices in its behalf. What will always be the weak side of the work is that the number of Masons who understand the task to be realised is inconsiderable. It must not, therefore, be expected that Masonry will be able to revive humanity nor exercise a considerable influence on the destinies of societies. In order to grip men, one must have more push, courage, and devotion than Masons in general possess. In order to gain one's object one must have enthusiasm and perseverance.

What can you do with an army of a very good sort of fellows, who have no energy, and do not possess the passion which wins victories? The aims of Masonry demand time, money, and love. It is insufficient and without any result, if one comes to the Lodge simply to spend a pleasant evening. It has been asserted that Masonry has failed because it might have hindered the war. But in order to hinder war one must have influence, zeal, ardour, firm convictions and indomitable perseverance—virtues which are seldom met with in the Masonic association.

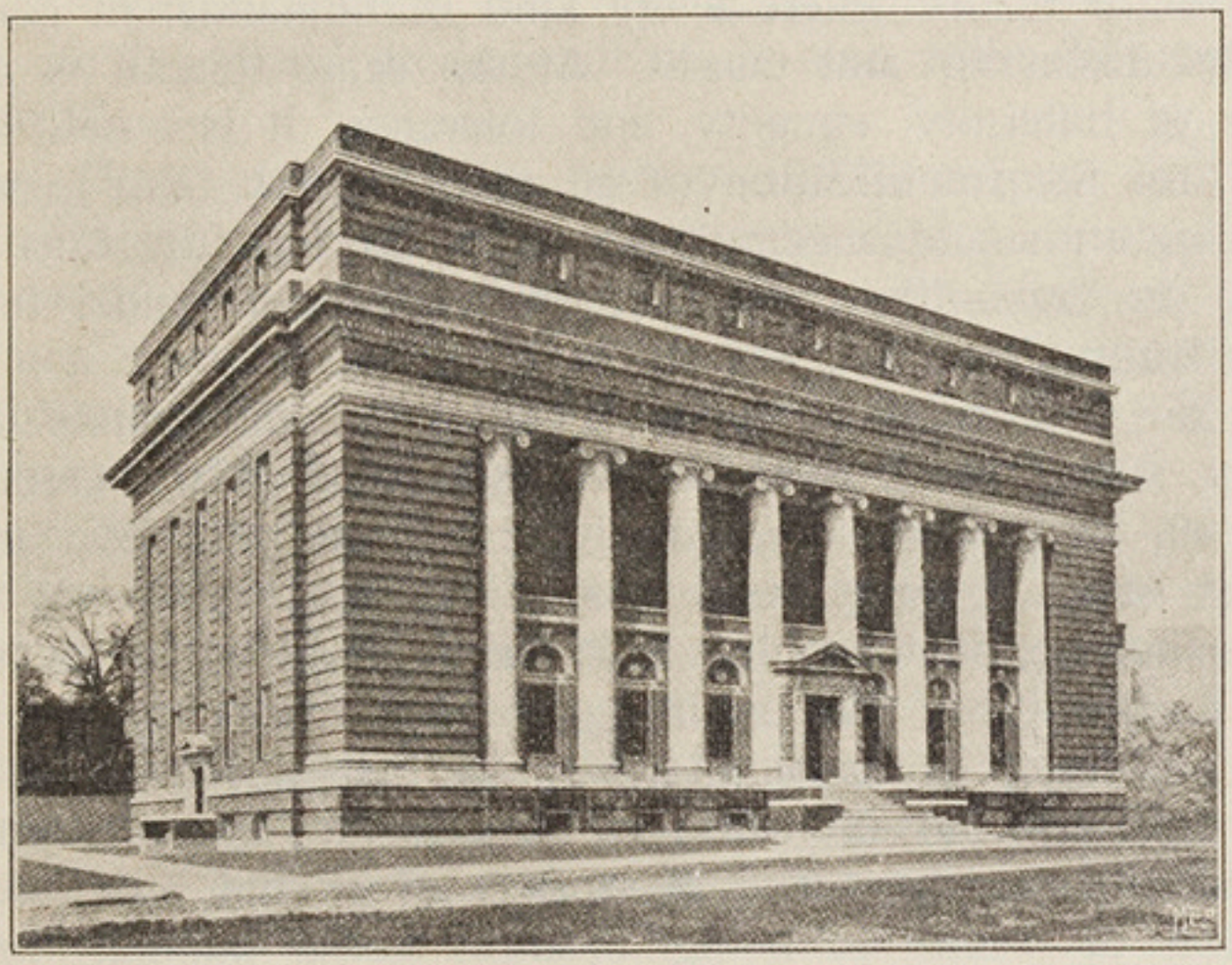
In order to be able to solve any social question, it does not suffice to pronounce a few words and to attend a few meetings. To be a Mason it is not sufficient to pay one's subscriptions and to take one's degrees; something more and better is needfull.

Has the grandeur and utility of Masonry been understood? Do we possess a deep feeling of the part it plays, and of the still grander part which it might play, in the education and emancipation of the human race?

A few have understood what our grand institution is, and what it should be—this institution which covers the world with its network of Lodges,

which is everywhere inspired by the noblest ideal, and in whose midst generous hearts and emancipated minds find shelter. Unhappily far too great a number of Groups are still in ignorance of the beautiful traditions, the high principles, the admirable elements of discipline and education which are at its disposal, and also the plans of universal emancipation, which it is erecting on the solidarity and fraternity of all men.

During the last two centuries which are the Masonic works of which we can speak with honour and glory and which bear witness to Masonic vitality, energy, and perseverance?



MASONIC TEMPLE OF WORCESTER
U. S. A.

The other day we were reading the reflexions of distinguished men on the Salvation Army.

Charles Gide, the economist, says, "The Salvation Army is a work of the grandest social salvation that has every been undertaken". Séverine, the journalist, writes, "The Salvationists have faith and power, and more than that immeasurable love, without partiality, without choice, without condition. How beautiful this is!" "The Salvation Army cannot be accounted for without immense, nay, supernatural love" says the "Correspondent", and "Le Matin" adds, "They have partly succeeded in solving the difficult problem of doing good by making a noise." What might be said of Masonry which is much older? Might one say that we have solved the still more difficult problem of doing much good without making a noise? Can we speak of our faith, of our enthusiasm, of our faithfulness, of our spirit of sacrifice, of our ardour in the beautiful and noble cause of our moral improvement, of the good of humanity and the fraternity of men?

We put the question and leave to each one the duty of answering it himself. In all conscience, there still remains much to be done for the realisation of the ideal of Masonry! We should not, however, like to leave

our readers under this impression which is pessimistic rather than otherwise, for the influence of Masonry is recognized on various sides. The following lines are quoted from a Belgian pamphlet:—"The reproach of inaction, powerlessness, and barrenness, with which Masonry is reproached, seems at first sight to be justified, and yet numerous are the works in which it has an interest."

"Moreover, Masonry is neither equipped nor organized for action. Its organisation and the secrecy with which it is enveloped do not permit of its throwing itself into the fray and of acting *in corpore* outside its Temples. Its influence, however, remains none the less considerable and powerful. It is a school of theory where every kind of humanitarian conception can originate, be discussed and taught. At the same time it is a school for the practice of fraternity, equality, and tolerance. It is a field of wonderful propaganda for the fructification of all noble, great, and generous ideas. It prepares reforms and accomplishes them through the idea before they are realized in facts—the sole method which can render these reforms lasting and fruitful."

Clavel, the historian, wrote in 1840:—"In the course of a century Freemasonry spread itself over the whole surface of the earth, scattering everywhere on its passage seeds of civilization and progress, and that even in the midst of its greatest faults. As a matter of fact it may be remarked that all the improvements, which have been produced in ideas and translated into facts, for a like number of years, have their origin in the mysterious preaching of Masonry and in the habits formed in the Lodges and carried into the outside world by Masons. We must, therefore, not be surprised that the partisans and supporters of an old order of things the transformation of which is being brought about imperceptibly but in a practical manner, should have opposed themselves with all their might to the establishment and to the power of this institution."

"Freemasonry is an essentially generous institution; it tends constantly to the improvement of the moral and material condition of the peoples, and its organisation is so admirably conceived that it can attain its object only by pacific means. It is thus the natural but free auxiliary of enlightened governments which desire progress and that without any shocks; it is for this reason that it always has been and always will be the object of a special protection. It is for the society to ponder over this support, by the wisdom of its acts and by redoubled effort in behalf of humanity. We have faith in it, and we firmly believe that it will not renounce or neglect to accomplish the high and virtuous mission with which it has been entrusted, and of which it has the right to be proud."

Speaking of Freemasonry in England in 1782, Findel says:—"The Lodges met monthly for their regular works, received gifts, and put them to their intended use.

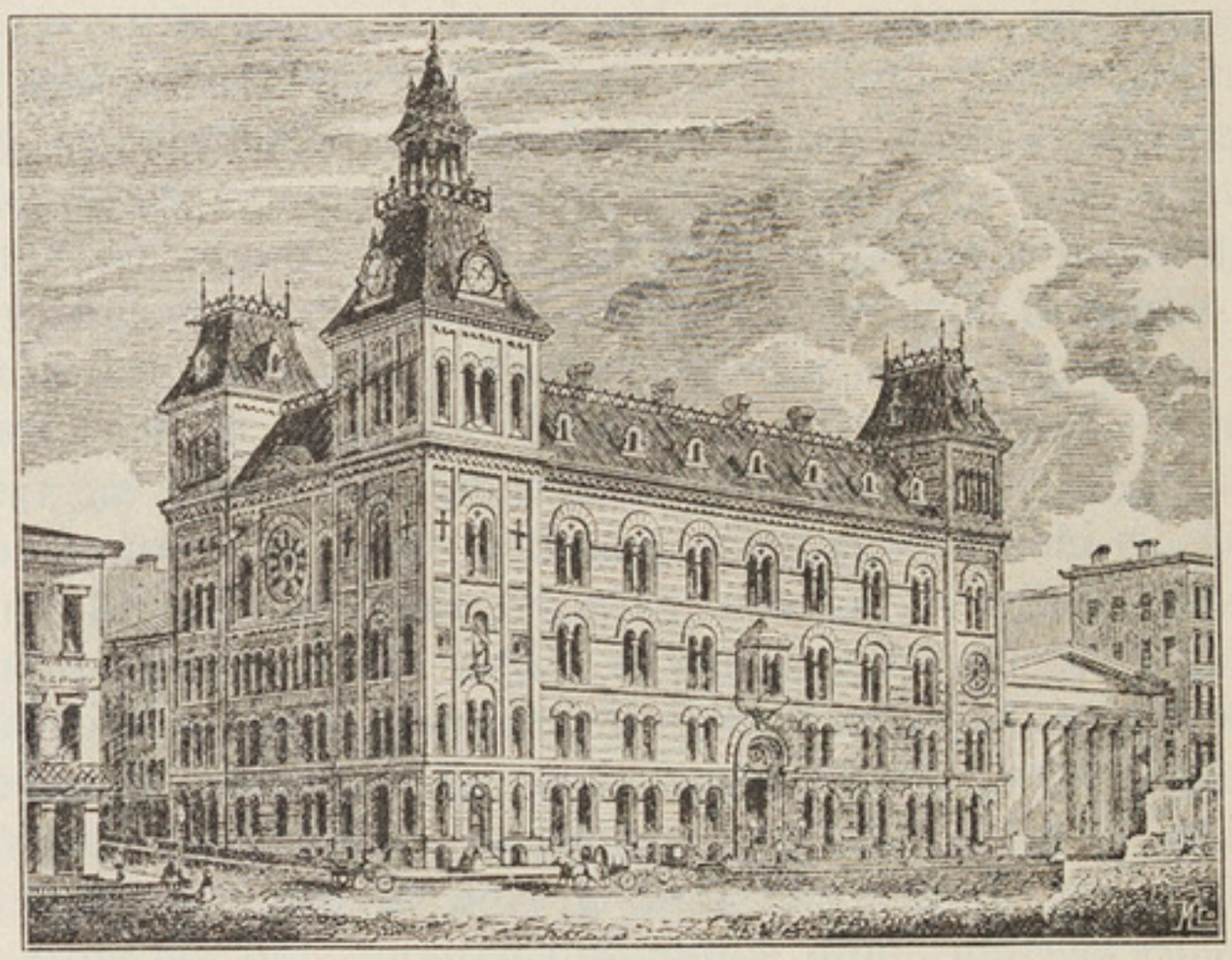
As in other countries they taught the object of Masonry, which is to consolidate among men concord and friendship. However imperfectly this institution—at that time in its cradle—may have realized the idea which it represented, and however incomplete the form it was able to assume, may have been as far as this idea was concerned, it met with the appro-

bation of all right thinking minds. It is indisputable that at that time as at the present day, it had a salutary influence on the higher and middle classes of society. It destroyed many a prejudice then in vogue, it bridled the wild excess at the tables of the nobles, it introduced pleasures of a more refined taste into social relationships, it developed the taste for eloquence which till then had been restricted to the schools and the churches; it gave a new impulse to the art of poetry, and above all it brought the higher middle classes, and those of the domain of science nearer together a *rapprochement* which had hitherto been strictly prohibited. It is to be regretted that one must admit that inner development, intellectual and moral refinement, force and energy, and finally progress were not always, nor everywhere, to be found in individuals in line with the rapid spread of Freemasonry."

Further, Findel writes in his history of Freemasonry:—"The Brotherhood of Freemasons", born of a grand idea and an undoubted need of humanity, spread over all parts of the earth, and including a great number of honest men who are full of zeal for the common good, has, since its origin, contributed essentially to civilization, although, on considering its nature, the pages of history can quote but rare unconnected proofs of little importance, concerning the salutary influence which it has exercised. Freemasonry exists really only for those who recognize it. The strength of the brotherhood does not rest in what it can do as a body, but rather in what it can do in its members and through them. But this power remains more or less hidden to the eye of the critic, for, as Lessing said, the real action of Freemasonry are just its mysteries. Even in the darkest times of knavishness, error and degeneracy, the brotherhood never ceased to be a source of noble inspirations, of generous ideas and actions; it never ceased to be an asylum of truth, liberty, and peace. The more it returned to its primitive simplicity, purity and dignity, the deeper, broader, and happier did its influence become, both within and without, and the more efficaciously did it contribute to the happiness of the world. Never, however, in the past, did it render the real services which it desired to do, which it could and must render, whether because, instead of continuing to improve itself according to its essential privilege, it deviated from its earliest form and lost its unity in deplorable divisions. If, therefore, it now wishes that the world should be ripe for its ideal, it must necessarily first of all realize this ideal as much as possible. It is therefore a question of carrying out the reforms already referred to by the most experienced, the most benevolent, and the most capable of the brethren, namely, to conform the liturgy and the constitution to the exigences of reason and of this advanced century, and to aim at what the principal idea of Masonry is doing, namely, that the brotherhood forms a single whole, which of course cannot be obtained by the usurpation of a supreme authority, but by the free consent and close union of the Masons, the Lodges, and the societies of the Lodges.

"It would", says a Masonic writer rightly, "be a very narrow and unworthy way of understanding ancient Freemasonry to believe it to be finished and complete now, and by blindly submitting to the authority of a system or of a cultivated period, to renounce the infinite development

of its beautiful ideas, and of the germs which have been deposited in its bosom since its origin. On the other hand, the thoughtless renouncement of all tradition, the easy mania of always floating in the wide regions and the common places of morality and cosmopolitanism, the blamable ignorance of principles that are taught positively and that remain essentially stable, do not seem to be less worthy of rejection than the first fault. The separation of what is necessary and what has existed since the origin, from which is accidental and arbitrary, the bestowing of little consideration on what is transcient, and on the other hand attachment to what is lasting, the stifling of the endless series of private opinions and interests, thanks to the principle of universality, that unalterable and vital principle of all true Masonry—this, in our times, is the duty of every truly enlightened brother."



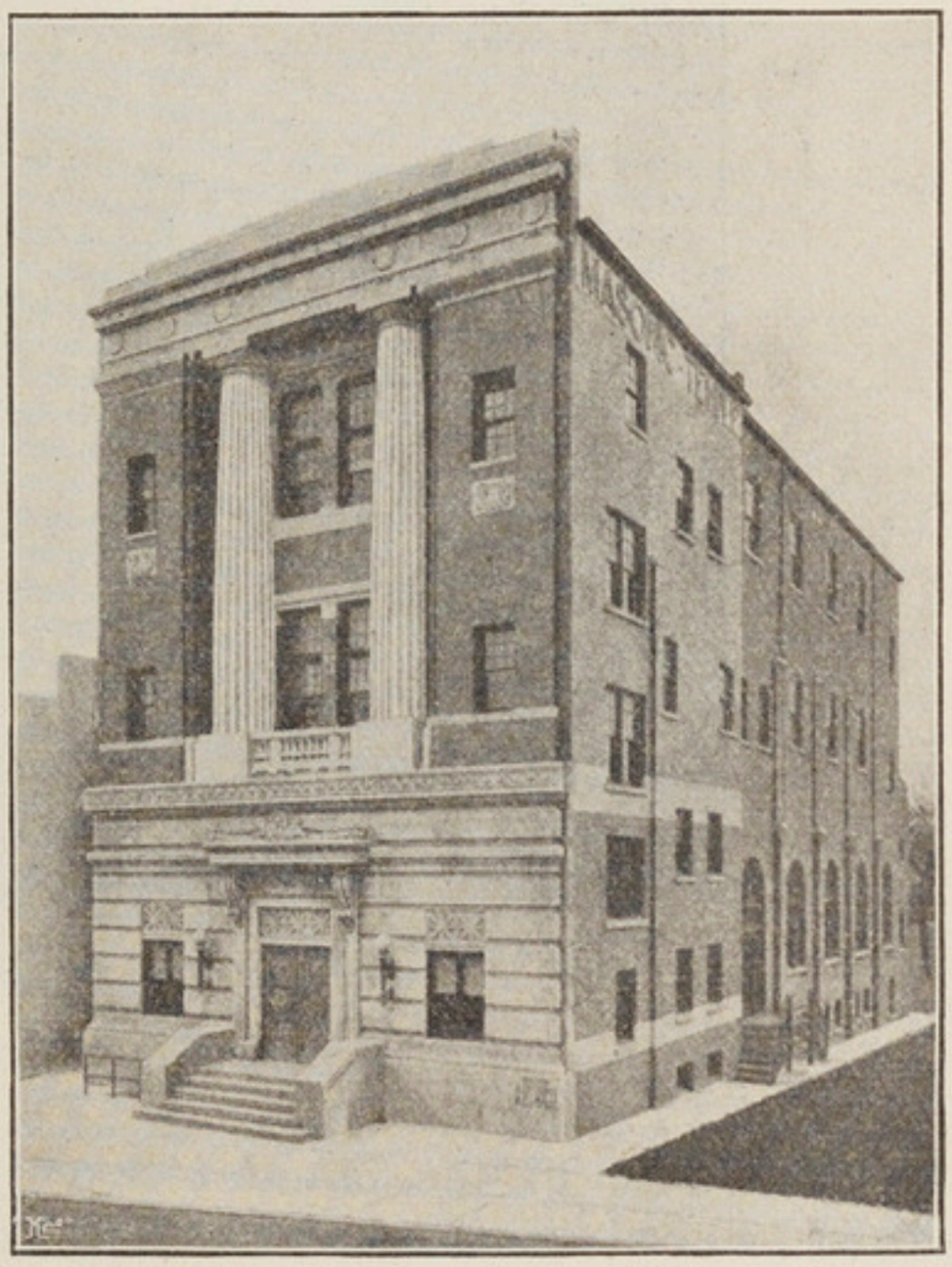
MASONIC TEMPLE OF CINCINNATI
Ohio, U. S. A.

In 1852 Galiffe wrote in his work "The Chain of Union", "Though our Order be relieved of all its documents, traditions, and pretensions, without forgetting even those which are imposed upon it gratuitously, yet something of interest will still remain for the philosophical observer. Let the Order itself, denying all previous affiliation, only date its regular existence from the end of the 17th century or from the beginning of the 18th. Let us admit, even according to the absurd opinion of a few sceptics who are jealous of everything they cannot measure by the standard of their utilitarian egotism, that certain symbols though insignificant in themselves, have hitherto sufficed for the propagation and maintenance of our association among peoples of all languages, in all the inhabitable parts of the globe during a century and a half without interruption, and the Order of Freemasons, reduced to this simple and trivial expression, will none the less with its astonishing unity of action, its humanitarian tendences, its wonderful discretion, and its gigantic proportions, always remain a very remarkable phenomenon in the history of the human race."

And Galiffe adds:—

"It is certainly a very extraordinary thing to see an association, which has hitherto been kept, at least in appearance, with in the narrow and old-fashioned forms of an ancient corporation or brotherhood, all at once break these fetters, while preserving the marks of them; penetrate all classes, go through all the degrees of the social scale from the king to the beggar; cross over the seas, preach a language of union and charity to all the peoples of the earth, and finally plant its flag of peace in all the inhabitable parts of the known world. . . . All this was done before the enemies of the light even had the time to reflect on the means of opposing this invasion, without example in the annals of history."

"Will the fault-finders of Masonry still explain this phenomenon by the natural allurement which new and wonderful things present to all men?"



MASONIC TEMPLE OF JERSEY-CITY
U. S. A.

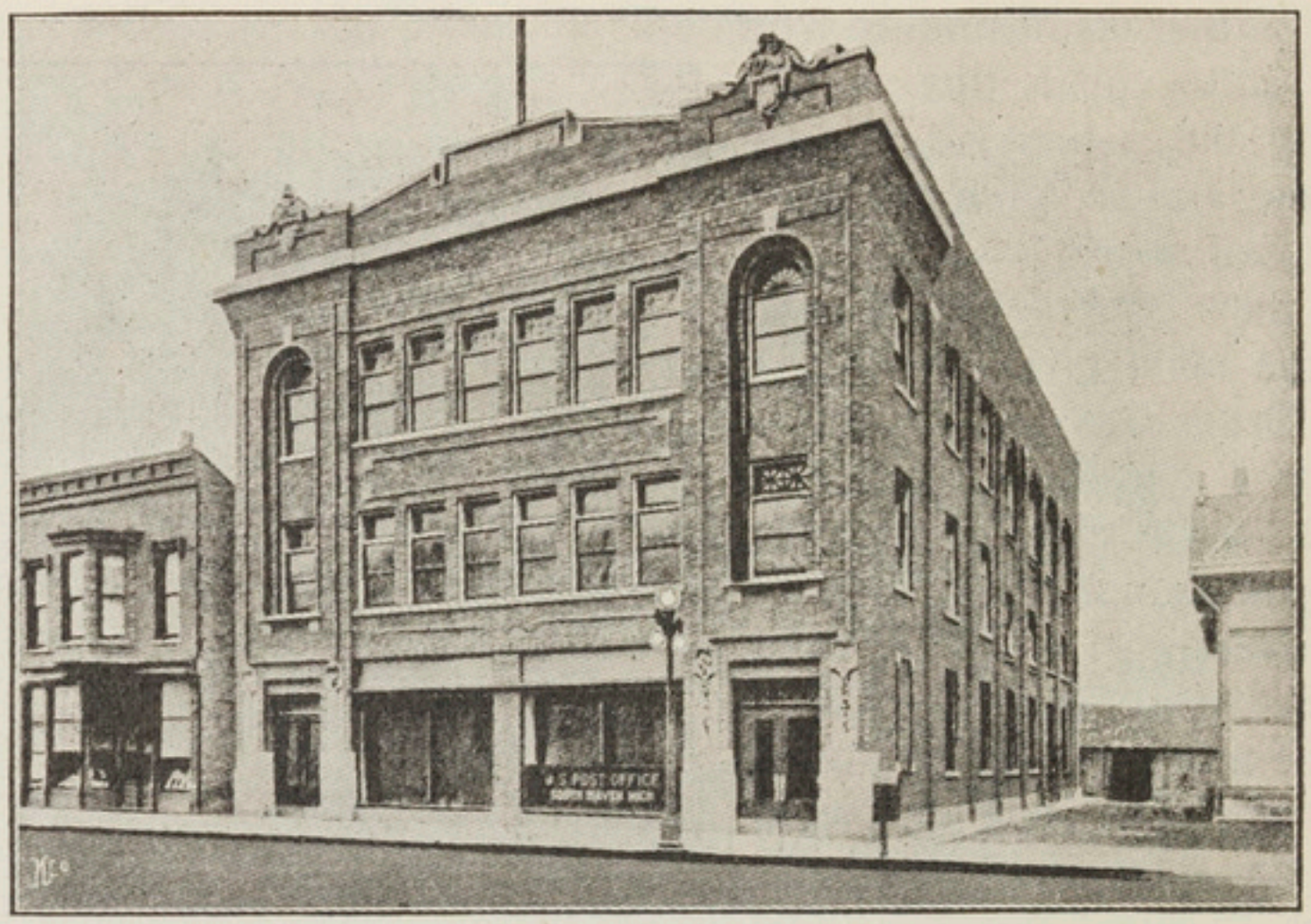
But they forget that it was just in the most civilized nations that the Order was received with the greatest enthousiasm, that it owed its rapid progress to the sincere protection and participation of the sovereigns and the most enlightened men, and, that, lastly, it was the most brilliant geniuses, and the men who were the most eminent in every respect, who undertook to plead for the new doctrine, to defend it against its detractors, and who devoted their evenings to a most thorough study of our mysteries in order to restore to them their real signification. The outside world is not sufficiently informed that we number among past or present Masons, who have best deserved of the association, about two thirds of the men who during the last century and a half, have justly acquired the right to immortality, whether in *Religion, Statesmanship,* or *Art.*

"Other persons will say that Masonry was but a generous illusion, a praiseworthy but transient infatuation, which as a matter of fact is passing, for it is no longer spoken of. Taking this silence for the sleep of death its detractors do more than they image in praise of our Order; for it has never been so active in its true sphere, nor more universally wide spread that is the case at the present day."

"As a matter of fact there are now nearly 5000 regular Lodges (1) in full activity, belonging to more than 20 distinct rites, in as many autho-

(1) To-day 25,000 Lodges.

rities as there are different nationalities, and of which several have reigning princes or Grand Masters, nearly all Protestants; for it is a remarkable and significative fact that in the thoroughly Catholic countries of the South of Europe, Modern Masonry has never been able to take firm hold; everywhere else the ritual, the chain of union, the mystic sacrament and the other beautiful religions forms of the Order have united as *Brethren,* before the same *Altar,* in search of the same *Light,* the children of all confessions. — If we notice that the effective number of members of these Lodges, a number which for each varies from 50 to 200, generally represents only



MASONIC TEMPLE OF SOUTH-AVENS
U. S. A.

a feeble third of the *initiated* population—and of this I have assured myself in several *Orients*—one will agree that the Masonic Brotherhood is of all humanitarian associations, not only the most cosmopolitan, the most universally wide-spread on the surface of the globe, but also the most formidable that has ever existed. I hasten to add that is also the most useful, for without speaking here of its purely intellectual influence, and passing over in silence the numberless philanthropic establishments created by the Order and supported by its funds, it may, without any exaggeration, be estimated that the current alms paid annually from our charity money-boxes to suffering humanity amount to several millions of francs, which after all are but the proceeds of the collection that it made at the end of each Lodge meeting."

In his "History of Masonry" Boos comes to the conclusion that Freemasonry has exercised an enormous influence on the development of the civilisation of Europe. One would not think so at the present day, but he sees in it an incomparable factor of mental progress and of spiritual emancipation. In saying this is he does not speak as a Mason who has

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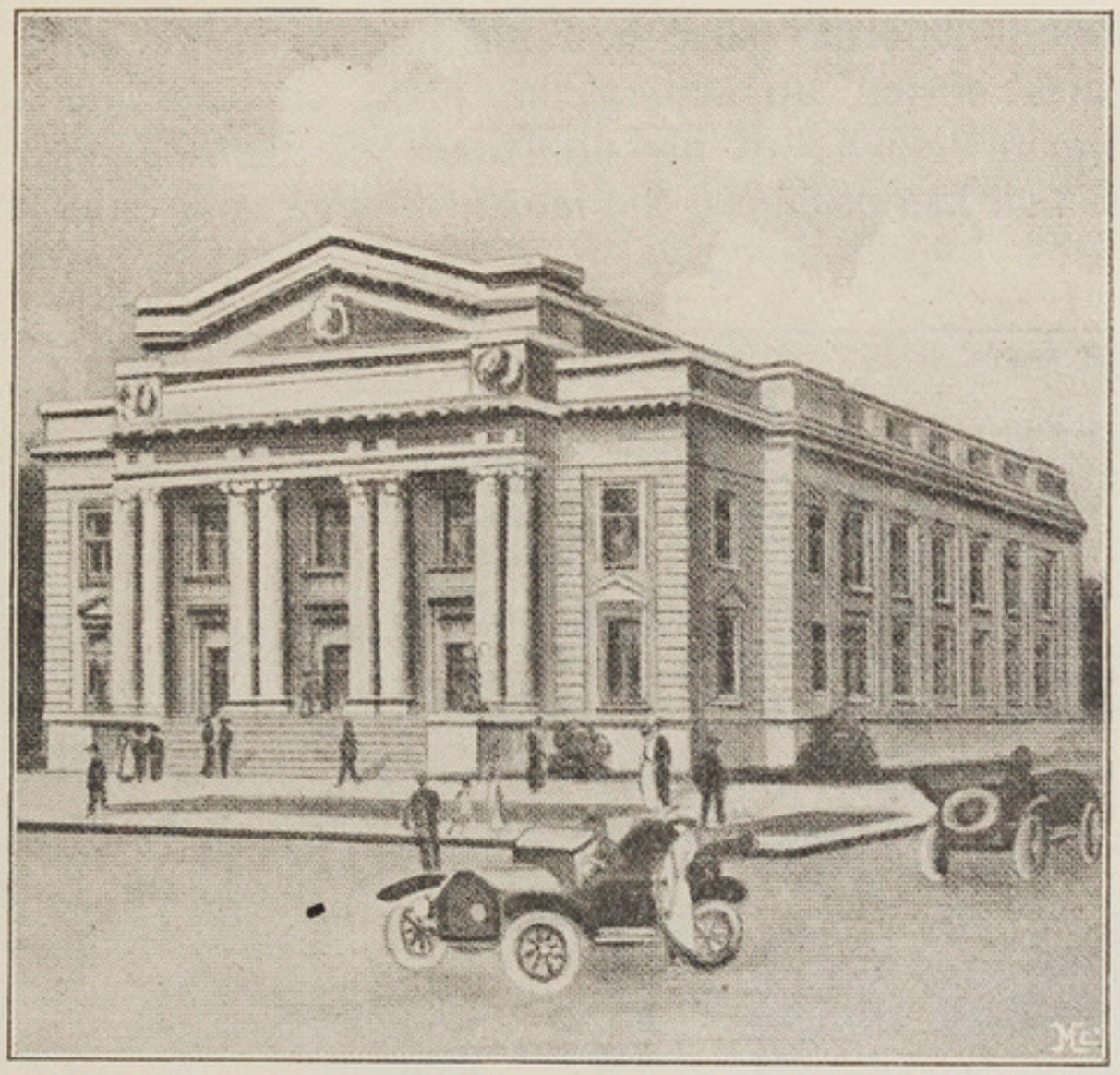
a special faith in the members of his Order, but rather as an independent philosopher and as an historian observing the forces which act on humanity.

In conclusion let us recall what Findel wrote in the Introduction to his "History of Freemasonry":—

"Since the commencement of its existence the Society of Freemasons has attracted the attention of the world; it has agitated and occupied the best and the cleverest minds and aroused a more or less lively interest among learned men of all classes.



MASONIC TEMPLE OF SHREVEFORT, LOUISIANA
U. S. A.

"Without any patronage on the part of either Church or State, hardly tolerated in some countries, cruelly persecuted in others, oppressed and generally molested, it has risen in the course of a few centuries from a modest nucleus consisting of faithful and convinced initiated members, to the power of an institution which, spread all over the civilized world, numbers to-day hundreds of thousands of members of all nations and of all creeds, freely associated with the object of reasing, far from the noise of the world, and by a mutual and benevolent influence, their minds and their hearts to a clearer and purer idea of existence and of humanity.

"Notwithstanding everything that has been done to overturn it, to hamper it in its action, or to render its tendencies suspicious, it has maintained, extended and developed itself, it has not been without contributing greatly in the course of time to the improvement of social life, and it has exercised a very salutary influence on public morals and on the education of the peoples. Founded on an eternal truth and on an imperious exigence of our human nature, in spite of numerous wanderings, it has faithfully

acquitted itself of its glorious mission. It has incited its members to benevolence and charity; it has inspired them with the spirit of self-denial and of moral energy; it has taught them the truth and the accomplishment of duties; it has comported the distressed, led back wanderers into the path of virtue, dried the tears of widows and orphans, and founded numerous institutions of charity and of general usefullnessess."

"In one common object of usefullness it has united men of good feeling, who otherwise would have been prevented from coming together by the impassible barriers of the world.

"It has won over the great and the mighty of the earth at the same time that it has stirred up among the plain citizens and the labouring classes the innate feeling of the nobleness of their being, and it is its fruitful branch that has produced the radiant flowers of a fraternal friendship."

MASONIC TEMPLE OF WHEELERSBURG
Ohio, U. S. A.

Finally to quote again the Swiss historian, Galiffe:—

"The immensity of the field of action of Masonry, the universality of the means and the grandeur of the task, required the assiduous assistance of all the true friends of humanity enrolled under the same flag.

Among themselves all individual, local, national, or other tendencies had to disappear before the holiness of the incentive and of the grand sublimeness of the object. In a word, from this standpoint, there could exist, at one and the same time, only one humanitarian and social association, enriched, it is true, by the experience and the wisdom of all those which under other names, have preceded it on the same path."

"Thus then, all honour to thee, ancient and sacred Order of Freemasonry! Honour, salvation and fraternity to those millions of workers whom thou hast been able to set to work all over the surface of the Globe!"

"Honour, lastly, to this holy Temple, founded on Wisdom, decorated by Beauty, and upheld by Force, which they have undertaken to build to thee under the auspices and to the Glory of the Grand Architect of the Universe!"

Yes, Masonry, has done good, but to-day it might, it ought to understand the enormous and especially attractive and noble task which is imposed upon it by the principles it proclaims. The day on which it will unite all men and all women of intelligence and of good-will, it will be all-powerful to assure in society the reign of equality, of justice for all, of lasting peace, and of real concord among all peoples and all human beings.

With all our heart we wish that it may wake up out of its torpidity, and that proudly and courageously before the world, which at present is in the grip of the madness of hate and discord, it may raise the flag of fraternity and human solidarity.

Ed. Quartier-la-Tente.

A modern writer—Bro. Ernest Ney—in his work entitled "Modern Ideas, International Law, and Freemasonry", says:—"The work accomplished by Freemasonry can be stated in outline as follows. More than any other institution it has contributed to give importance and strength to public opinion, and to invest it with a mission of control; it has worked at bringing about the recognition of the rights of the civil power, at the rejection of the pretensions of the Churches, at the imposing of tolerance in religious matters, and at the strengthening of the lay character of the State. It has constantly fought for the removal from all the rules of law and from all juridical manifestations, of the religious element—the inheritor of the magic element which used to prevail in primitive societies. As far as private law is concerned, it has not ceased to preach useful reforms of legislation involved in the triumph of one of its fundamental principles, namely that of equality. In public law more especially it has been the relentless adversary of absolutism, and it has favoured with all its might the establishment and the consolidation of the Parliamentary System. In the domain of Internationalism in which its cosmopolitan tendencies found a natural application it has rendered innumerable services; rising as it does above the idea of the nation it could not but fight against the selfish policy which pointed to every foreign people as a natural enemy; it preached the universal alliance; it was the opponent of war, and, by acting in direct contact with the military Lodges, it was enabled, when war broke out, to palliate its evils and to alleviate its sufferings.

"Among its methods of action appeared in the first place a study of political and social questions which the Lodges examined and discussed often for years before they were set before the public. Masonry dictated no dogmas to its members; it contented itself with formulating an ideal which is expected them to try and realize; this ideal was summed up in the few words:—

Fraternity, Liberty, Equality, Tolerance, Charity.

VI. MASONRY AND UNIVERSALISM

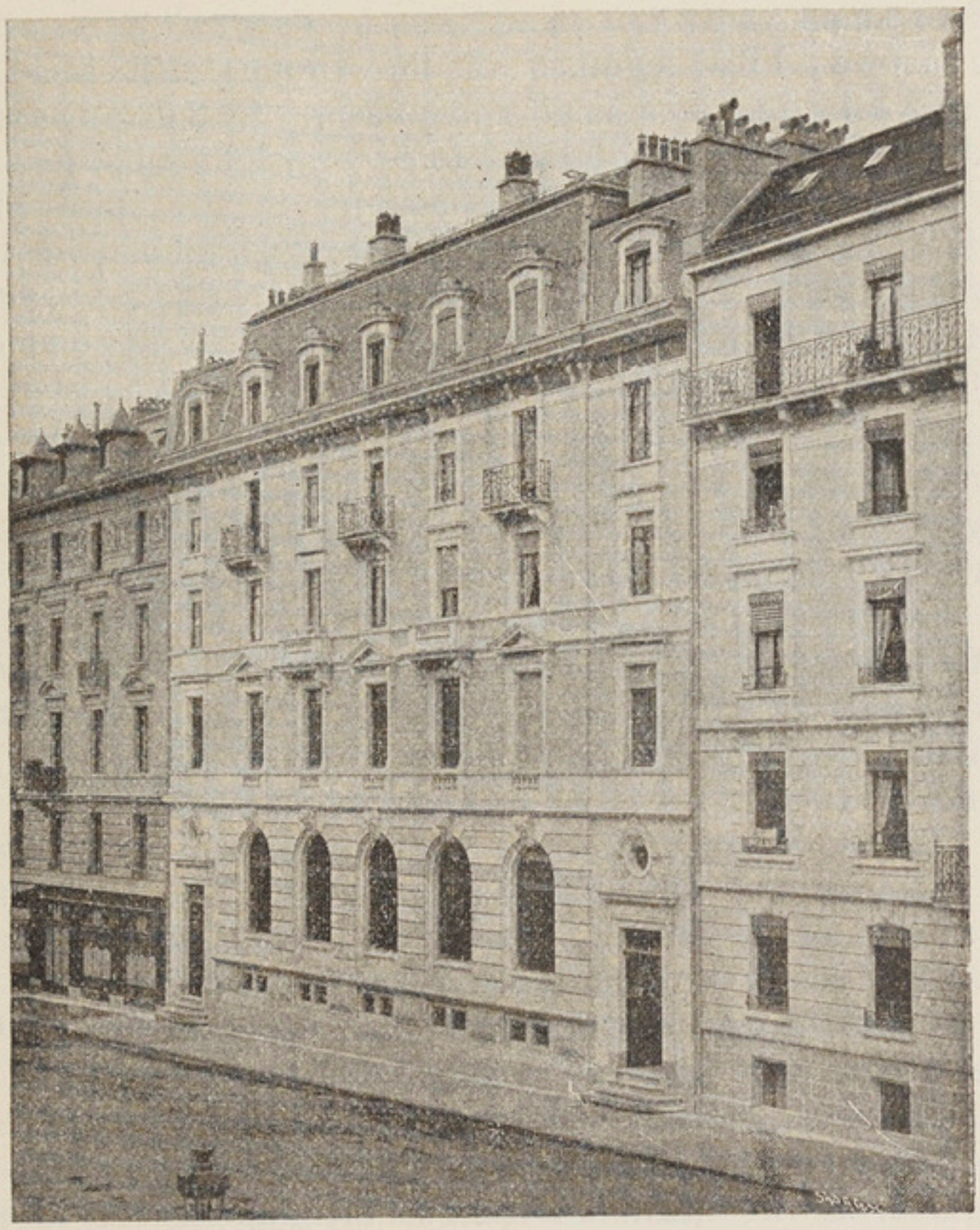
Like all the Masonic Powers and all the Lodges spread over the surface of the globe and with which we have long been trying to come into closer contact in the pursuit of one common end, our Lodge forms part of the Masonry of St. John. Why do the brethren call upon this patron saint, and why are we celebrating to-day as we do every year at the same season, the date of the solstice dedicated to St. John the Baptist? Is it only a matter of chance?

In such an association as ours is, in which every detail of the ritual, each of the forms and expressions we make use of, each part of the temple that shelters us, assumes a symbolical meaning which has ripened slowly and been justified strictly, such a matter of chance cannot be admitted.

As well as the clearly prescribed eastward position of the Lodges, the number and designation of the columns, or the symbols that constantly strike our senses, our minds and our hearts, the name of the Masonry of St. John, or the festival we are celebrating to-day in commemoration of the prophet of that name, all this was decided and established with an evident and logical will, and a well-determined and maturely thought-out purpose.

At a remote period in the history of humanity, when the relations between peoples and between nations were almost limited to a perpetual struggle for mutual extermination and a system of oppression, the country in which St. John saw the light of day, offered the most striking expression of this pierce narrowness and of this unplacable division among ethnical elements. No history of a people furnishes a more characteristic example of this than the Old Testament which shows us a relatively advanced civilisation united to what we should call to-day a most narrow and wild nationalism. We see at that time in Palestine a certain number of tribes (Here we cannot speak of nations or even of colonies) the strongest of which would not represent the importance of the least of our Swiss Cantons, for if Sacred History often has recourse to the parable, it does not always disdain the hyperbole in the description of these minute organisations, of their armies and of their power. After as well as before the intervention of the Romans, in the public mind of these lilliputian organisms (of which the principality of Monaco would well furnish the scale), all that did not belong to them was considered as hostile and worthy of contempt and execration. In the brain of each member of these small groups there existed more than anywhere else the tenacious and sincere conviction that: "Our God alone is the true God; our civilisation alone is the true civilisation; our tribe forms the centre and the hub of the universe and

our neighbours were created for our chastisement or for the fruitful profit of our successful incursions. There is something remarkable in the fact that the people which to-day is the most 'denationalised' was at that time, with a degree of civilisation relatively advanced (for absolutely savage hordes must be excluded) the culture-ground of the most exaggerated nationalism in the sense we now give to this word.



MASONIC TEMPLE OF GENEVA, SWITZERLAND
Rue Bovy-Lysberg

It was in opposition to this mentality that St. John proclaims the truths of his Master. To the most rampant national egotism he opposes the most universal rights and duties. His God is not the God of Jericho, of Jerusalem, or of Antioch. He is the impartial father of every human creature. His nation is not the tribe narrowly thrown back upon itself, but the universality of men, whether white, black, or olivecoloured, whether they pronounce Shiboleth in the English way, or according to the French Academy. His law is not that of a local potentate or of a district clergy; it is not made in favour of a small group of the elect and to the detriment of all the rest. It is the universal law of rights and duties

equal for all, of mutual tolerance, help, and affection. And this religion which is so diametrically opposed to all current truths, to all prevailing ideas, is it directed against organised groups? Does it aim at the weakening or the suppression of the nations, of their inner life or of the special bonds that unite their members? Not in the least. It leaves intact the situation of each state, it secures even its right to existence, its absolute liberty and its independence, within the limits of equal rights for each, great or small.

To the narrow, blind egotism of the Groups that seek their own advantage and salvation in a fatal antagonism, in the pityless struggle, for life and in the recourse to brutal force. St. John opposes their more certain salvation in dignity and understanding, in the spirit of tolerance and love, in the respect of the rights of one's neighbour, in the institution above the local law and the attachment to one's nation, of the principle of general solidarity in the pursuit of an ideal common to the whole of humanity, under the protection of the higher law of universal right.

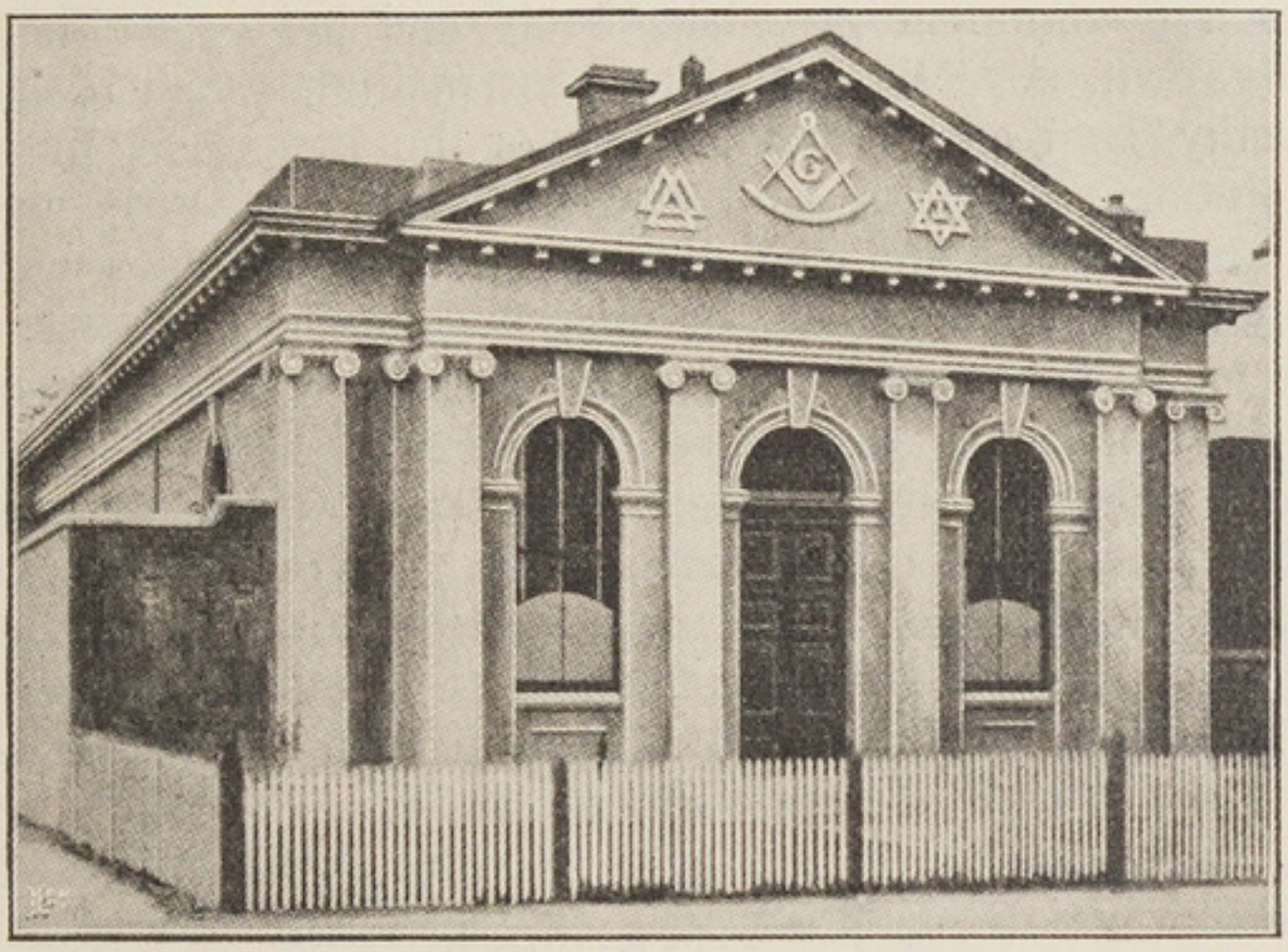
This is what makes St. John more particularly the patron of the Masonic Alliance. And therein lies also, notwithstanding every declaration to the contrary, the proof that from the outset, the Masonry sacred to St. John, without in any way affecting the internal independence of its various Groups, is and cannot but be a universal institution, living its own life according to its district organisations, but within the framework of the common law, in close collaboration with the whole, in the pursuit of the ideal which is the same for all its adepts.

There are Neuchâtel, Bernese, or Argovian Lodges; there are Swiss, English or German Masonic Powers; but there is no Prussian or Latin Masonry; there is not one Masonic spirit on this side and another on the other side of the ocean. There only exists, there cannot but only exist one sole Masonry and one sole Masonic spirit to which all adhere and which all seek to render prominent in a common work. Otherwise, our alliance would exist only as a counterfeit and the lights would be degraded to the level of local fetiches.

And even then true Masonry would still exist, above all the errors and misconstructions, for we must not confuse the imperishable ideal with the pale and imperfect version that men make of it, nor Masonry itself with the transient and imperfect beings such as Masons are. This is a hackneyed truth, but one must not tire of repeating and of recalling it to mind, if one wishes to keep the clear vision of the realities. Among the dismal procession of miseries and follies engendered by the war, it is certainly mortifying to behold such facts as the reciprocal excommunication of groups of Christians, anathemas hurled at one another by the representatives of the arts and sciences, and the rupture solemnly proclaimed between Masonic Powers, often for the simple reason that national self-interest has been offended. But how can these puerile manifestations marked by the worst human weaknesses injury the innermost essence of Christianity, the majesty of art, the scientific truth or the principles of Masonry? Masons may well backbite one another; well may they deny the principles of the Alliance, as can be learnt by reading the German masonic papers.

This is very much to be regretted, but Masonry itself and the fraternal ideal exist none the less behind these clouds.

German Masons applaud in vain the principle that Might is Right they associate themselves in vain with the principle that Necessity knows no law, with the violation of one's word when once given. And it is useless for them to proclaim that "the end justifies the means and that hate is holy and respectable" (I quote *verbatim*). Such manifestations do not hinder Masonry in Germany as well as in the other belligerent countries



MASONIC TEMPLE OF INVERCARGILL
New Zealand

(I do not say German, French, or English Masonry, as there is only one Masonry) from continuing to exist everywhere above and outside all similar aberrations of the passing moment. How ever deplorable it may have been, has a case of fratricide ever put in question the sacred principle of the family? Is our democratic and republican army jointly and severally responsible for the cases of moral treason of some of its officers? Certainly not. Let us, therefore, take care not to compromise the splendid principle of solidarity by an erroneous application of its essence, in rendering two such different things jointly responsible *viz.* the unchangeable spirit of an institution and the transient wanderings of its adepts—the acts of Masons and the Masonic work.

Let us, therefore, rise up as disciples of St. John against any short—sighted conclusion which, as a result of the present events, would declare the failure of Universal Freemasonry. In order to enlighten our judgement in this respect and to strengthen our convictions, I could quote many a genuine exemple from the departments of art, science or international institutions, as for example that of the Red Cross. Taken at randon. I will mention another, *viz.* The Universal Postal Union. Here, too, the war has torn the social contract, so that an understanding may well seem to

be for ever compromised. But it corresponds to such a great need, as being the logical and indispensable effect of all progress, that, as soon as possible, even though reluctantly, the severed bonds will be renewed and the work resumed in common on the basis of equal guarantees for all and of the general law to what each one must submit. It will not come into any one's mind to think that after the conflict the post office authorities would be able jealously to raise a Great Wall of China around their territory. Every one knows that universal relations must of necessity be resumed with all the rights and guarantees they involve, whatever measures each government may take freely and independently within the limits of its own sovereign powers. International communications will also necessarily be resumed without let or hindrance, at the same rate and on the same conditions, and with the same security for all countries great and small. And the Powers—to day enemies—will also of necessity again begin to collaborate in the common aim, *viz.* the development of the indispensable exchanges between men and countries.

And if we are certain that these things must take place in a purely material world, how can it be otherwise in the world of the mind—in that of the higher aspirations of the whole of mankind? Here, too, as in the case of the parcel—post, the necessity of contact and of universal solidarity, will bring it about that whatever stamp the parcel may bear, it will be submitted to the common rule, and will enjoy equal rights everywhere.

This, it seems to me, is self-evident. But I will still appeal to an opinion that has greater authority than my own, in order to show how universal Masonic work and principles are, in order to prove that they are not the natural prerogative of this or that group, nor that they can be attributed or classed according to districts, nationalities, or races.

Brother *Lessing*, a master in the Royal Art, although somewhat out of fashion with his own fellow—countrymen, has furnished us in one of his works, which is known to you all, but which it is always useful to call to mind with a beautiful Masonic picture I am anxious to make use of here. You remember the ingenious and profound answer which Nathan the wise Jew gives when called upon to pronounce on the superiority of one of three creeds, *viz.* the Christian, Mussulman, or Talmudic.

"The father of three sons," he says, "possessed a wonderful ring, a priceless talisman, which assured to its fortunate possessor the gift of making hinself universally loved and respected. Feeling his end approaching the father finds himself in great straits, for he can neither divide the virtue of his jewel, nor decide to favour one of his children at the expense of the other two. In order to give satisfaction to them all, he has three similar rings made, and hands one of them to each of his sons, unknown to his brothers. Each of the three heirs was so thoroughly convinced that he possessed the genuine talisman, that he sticked to his belief, in spite of all appearances to the contrary. These appearances, however, made it clear that the real jewel could not be the exclusive heritage of one of the brothers, but that, on the contrary, it constituted a common and indivisible patrimony, of which each one could derive the

benefit on condition that he shared its possession willingly and in all fairness and concord.

This Masonic allegory, which made a profound impression on Lessing's contemporaries, requires no commentary, nor do I need to insist at length on the nature of my conclusion.

Each Masonic Power has received as its heritage, on its own exclusive account, the form which only a superficial mind will confound with the very essence of the Alliance. Just as in the story of Wise Nathan there were three distinct rings, in the same way there exist French, American, or German Groups. But as well as the distributed rings were only facsimiles without any value, as long as the owner put his whole faith in their sole virtue and despied the common patrimony, indivisible and equal for all, in the same way the purely individual or national tendency and spirit of masons endangers the result of their activity, which a common *orientation* or a universal solidarity can alone render productive and truly Masonic.

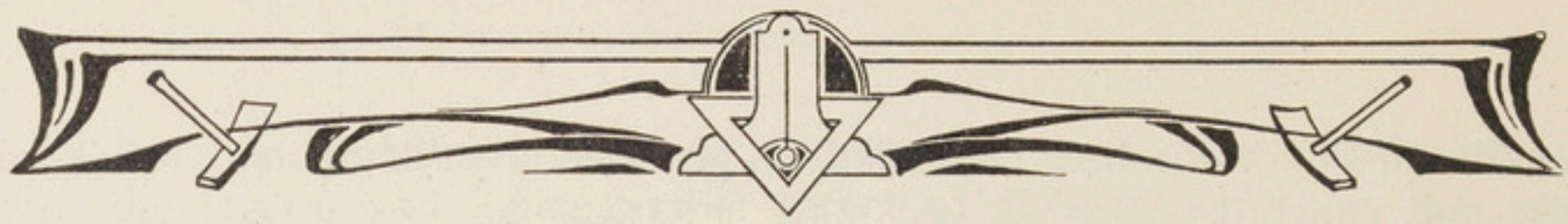
What would you say if you heard such words as the following?

"I wish to be good, tolerant, and fraternal, but only within the limits of the Group to which I belong. I mean to work hard at my own moral improvement, for my own good and for the good of others, but without troubling myself about the latter outside the doors of my Lodge. What I admit to be Masonic truth on this side of the Pyrenees, I do not consider as such on the oder side, for my brethren and I alone are in the true way. I am willing to work at the temple of humanity, but without any connection or understanding with those who are working in other parts of the building." My Brethren, are these feelings and words truly Masonic? Is this the activity we are taught by the precepts of the Alliance? Read these precepts again and see whether they can be possibly taken in a restricted sense or interpreted differently according to latitude and race.

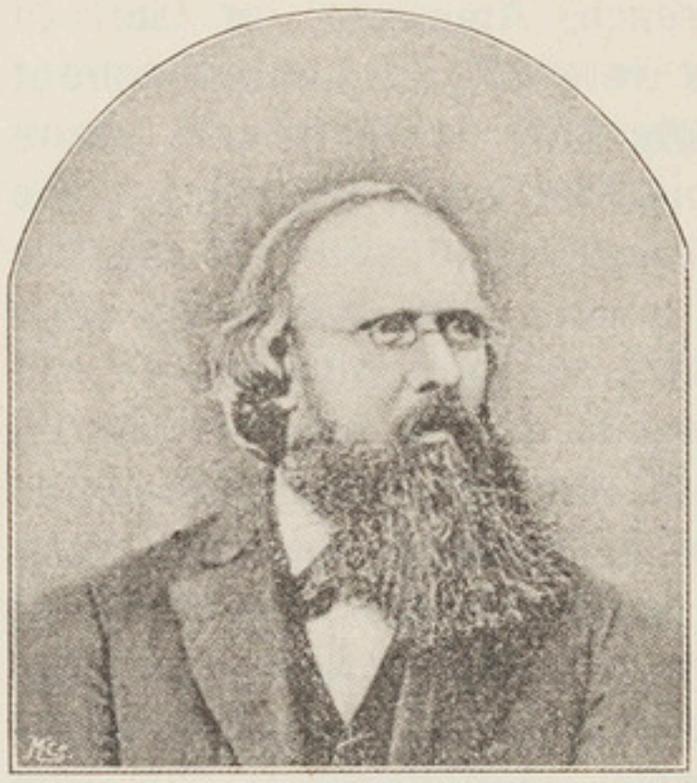
We are anxious to uphold our district Groups and we remain faithfully attached to them, because we know that, while entirely corresponding too our needs and tendances, they form a part which is indissolubly bound up with the whole. And faithful to the teachings of St. John, our patron saint, we will say and repeat the following words in spite of the vicissitudes of the present moment:—

Beside the task which is incumbant upon us as members of the Swiss Grand Lodge, we are determined to associate ourselves with the work of Universal Masonry. Above the limits of our restricted union we are determined to consider as brethren all men who feel and act as true Masons, We know neither German nor French Masonry; we recognise but one—the true one—and that wherever it manifests itself as such.

Bro. Charles Borel.



VII. THE ALLIANCE OF ALLIANCES



JOS. GABRIEL FINDEL
Librarian and writer
1828—1898

The early history of Freemasonry came to an end about the year 1717. The Masons who already during the preceding centuries, except at the time of the great constructions, were no longer in possession of the favour they had enjoyed in times past, had recognised from the latest measure they had taken *viz.* that of admitting among the builders persons of every standing, that, relying simply on their own strength, they could no longer maintain the fraternity in a satisfactory position, nor accomplish their mission. This latter consisted in guarding and improving legal dispositions and ancient customs and it was to the first Grand Lodge of England that it fell as a heritage. Henceforth it was necessary to seek for a point of support for the association in the ranks of the accepted members.

Then was accomplished more and more rapidly what had been prepared for a long time, *viz.* the Freemasons separated themselves entirely from their own trade, and the institution made great strides towards its complete transformation. Out of the materials abandoned by the ancient corporations of Masons, collected and appropriated for the needs of the moment, arose a new creation, *viz.* Masonry in its present form, such as it is taught to-day, as the art of a spiritualising virtue. The confraternity of actual workmen becomes a confraternity of symbolical workers. The work of the spirit comes and takes the place of the technical art and instead of the erection of visible temples which are liable to destruction it is now a question of working at the construction of the only and invisible temple of the spirit.

According to the ancient fundamental laws it was found more expedient no longer to require from Masons any other religion than that one about which all men without distinction are agreed and to allow each one to hold his personal convictions, *i. e.* that they must be good and loyal men by whatever name they may be called, or whatever religious opinions they may cherish. It is in this way that Freemasonry will become a rallying-point and a means of establishing a firm friendship among men who, apart from this, would have always remained separated. The idea of Freemasonry, therefore, is as great and noble as it is essentially true, and it has its origin in the destiny of man itself.

Such an association spreading over the whole of humanity had become a matter of necessity. Among all men capable of self-sacrifice and desiring the good there exists a kind of natural affinity. They rise up against all exclusion and desire to establish good relations with all those who have the same leanings. Now, as those associations which are based on similarity of calling, position, political convictions, nationality and religion are sullied with exclusiveness, it is necessary that above all these barriers should arise an association of associations based on broader principles and interested only in the inner qualities of man and in his way of looking at things, that this association should embrace and dominate all these isolated societies, repair or attenuate what may be faulty in them, and hinder these faults from becoming a cause of hatred, contempt, or persecution. This association, which unites, as it were, in one family, all men of good-will under the banner of fraternal equality and friendship, *i. e.* of humanity, and which proposes to them as its object the exercise of moral influence on the rest of the world, is Freemasonry. It is not a creed which constitutes its unity, but rather the will of the union, which is a fundamental principle of the Order. This charitable disposition and this will directed towards the good are the real means of Freemasonry, the immovable foundation, in the face of which is wiped out and disappears every difference in the points of departure in the search after truth, the worship of the beautiful, and the practice of the good. It is only by the constitution of this society, which unites all that was separated, and reconciles all that was divided, that humanity has fulfilled its duty towards all religions, and it is only since this moment (1717) that Masonry has rested on a firm historical foundation.

Leipzig, Midsummer Day 1861.

J. G. Findel.

VIII. FEMININE MASONRY

The question of feminine cooperation in Masonic work is discussed this long while in the Lodges of different countries. Opinions are divided and a definitive solution is not yet foreseen. Some Masons favour the suppression of all barriers preventing the accession of woman to all interior work of the Lodge; they vote for perfect equality between Masonic brethren and sisters. Other Masons would prefer the constitution of special feminine Lodges provided with a ritual analogous to that of common Lodges. Our opinion is that most Lodges countenance a less radical solution of the matter. Their desire is to confer to the mothers, the wives, the sisters and daughters of Masons a large share in the non-ritualic work of the Lodges and to organize special meetings for their instruction. As is already the case with numerous Lodges in Switzerland and elsewhere, the sisters would be concerned in the educative and philanthropic work, to which their undisputed competency and their devotedness to Masonic work could freely apply themselves.

With every day and for good reasons, the number of those brothers diminishes in every country, who will yield no share to woman in Masonic work.

We think a rapid historic sketch of feminine Masonry prior to 1917 would be of some interest.

Going back to the middle ages, we see women admitted in the corporations of Art and Trade, especially in England.

In 1730 was created in France an association pretending to belong to Freemasonry. It was the Order of Fidelity, whose meetings were open to women. Its symbolism was derived from the navy. The Order possessed four degrees: Cabin-girl, Mistress, Commander, Rear Admiral. Two years later this order was superseded by those of the Knights and Heroines of the "Anchor", of the Knights and Nymphs of the "Rose", which latter order did not consider women as regular members, but initiated them to several signs giving them admittance to certain ceremonies. Other orders followed: that of the Mopses, created in 1738 by German Masons; the Order of the "Cleavers" (or Wood-cutters) in 1747. This last association assumed its principal ceremonies from the Society of the "Carbonari" (Coal-Burners) existing beforehand in Italy. The Cleavers meeting-place was called "Wood-Court" and was considered as representing a forest. The presiding officer wore the title of "Father-Master"; the masculine and feminine members called themselves "cousins". This society was extremely popular and the ladies and cavaliers of France sought their admission. In consequence of this success, several similar societies were founded, for instance the Order of the Axe and the Order of Felicity. The growing

popularity of those numerous secret societies was due to the admission of women as regular members, wherein they differed from Freemasonry with whom they were in competition in spite of their resemblance in their exterior character and mysterious rites with that association.

About 1774, when the Masonic conflict lasting since many years was subsiding, the reelected Grand Lodge, assuming the title of Grand Orient of France, acknowledged the Adoptive Lodges in which women were admitted, and instituted a new adoptive ritual placed under its control. This ritual included four degrees: Novice, Companion, Mistress and Perfect Mistress.

Philip Jamin tells us that about the same time Cagliostro, received Mason in London, created there some Lodges according to the Egyptian rite, men and women being equally admitted. He founded those néo-Masonic Lodges where "the extension of life, the regeneration of the body and the spiritual power were the prize of initiation".

Cagliostro formed numerous adepts in Paris, especially amongst women, some twenty of whom accompanied him during his travel to Strasburg. The baron of Dampierre, the count of Lutzelburg, the baroness of Reich and other prominent titled persons were his clients. The most famous was the cardinal of Rohan to whose purse Cagliostro continually and freely recurred. The duke of Luxemburg presided as Grand Master one of the Lodges founded by Cagliostro. Women only were admitted in the Lodge of Isis; among her members we find the countess of Brienne, Charlotte de Polignac, Mme de Genlis, Mme d'Espenchul, Mme de Bréhaut and other enthusiastic and faithful followers.

Having interfered with the affair of the queen's necklace, Cagliostro was imprisoned in the Bastille during nine months and afterwards driven out of France.

After long travels all over France, Germany and Russia, and taking profit, very skilfully, of human folly, Cagliostro had the unlucky idea of going to Rome. This was a dangerous beginning, for the Italian clergy would not allow the spiritual father of so many grand ladies of France to fleece the sheep in their own territories. He was arrested and died in prison.

In the year 1775, an Adoptive Lodge founded in Paris under the patronage of St. Anthony's Lodge, was presided by the duchess of Bourbon, elected Grand Mistress of the Adoption Rite. The same year saw the creation of the Lodges: "The Candour" and "The Nine Sisters". The admission of Voltaire into the latter caused intent emotion throughout the clerical world. To this great writer, sepulture was refused and the Lodge of the Nine Sisters was persecuted in 1778. About the same time was founded in America the "Eastern Star", of which we shall speak hereafter.

During the revolutionary storm, nothing more is heard of Masonry. It seems as if she had ceased to exist.

During the Empire, the Lodges return to life. With the object of gaining Napoleon's favour, the Grand Orient, preparing the revision of the statutes, resolves the re-establishment of the great offices. These were distributed among the most important generals and dignitaries of the new

realm. The number of Adoptive Lodges admitting women is rapidly increasing. Among their members we find Josephine of Beauharnais, the ladies of the court, as well as numerous priests.

The Adoptive Lodges also corresponded to the longing of the women for initiation to Freemasonry. But it seems in fact that the Adoptive Freemasonry was founded with the design of winning women's sympathies towards Freemasonry, or at least, of paralysing the antipathy they manifested against that institution. The argument they employed was judicious: The temples of all religions are open for us, the Academies and Scientific schools call on us, Freemasonry alone shuts us out. Her doctrines, therefore, cannot be good and the imputations directed against her in different countries must be admitted. We have good reason to object our husbands' or relations' adhesion to Freemasonry.

A short description may follow of the Adoptive Lodges such as they were instituted by the Grand Lodge of France:—

The adoptive ritual counts nine degrees, *viz.*:—Apprentice, Companion, Mistress, Perfect Mason (or Perfect Mistress), Scotchwoman, Sublime Scotchwoman, Elect, Illustrious Sovereign, Sovereign Princess of the Crown. Certain Lodges confer ten degrees, *viz.*:—Apprentice, Companion, Mistress, Perfect Mistress, Elect, Scotchwoman, Sublime Scotchwoman, Lady of the Dove, Rose Cross, Lady of Charity and Princess of the Crown.

We cannot enter here on the detailed description of the different degrees; all of them required a reception in the course of which the signs, words and touches were communicated to the candidate, as is the case in common Lodges.

The ritual is derived from the first chapters of the Bible, from the creation of the world up to the reign of Salomo. It is remembered that the first fault was committed by Eve and that a woman must first of all assume the virtues of her sex, *viz.*:—honour, wisdom, chastity, bashfulness, modesty and sweetness.

A regular adoptive Lodge must possess a Grand Master, a Grand Mistress, a Grand Inspector, an Orator, a First and a Second Inspectress, a Brother and a Sister Secretary, a Brother and a Sister Master and Mistress of Ceremonies.

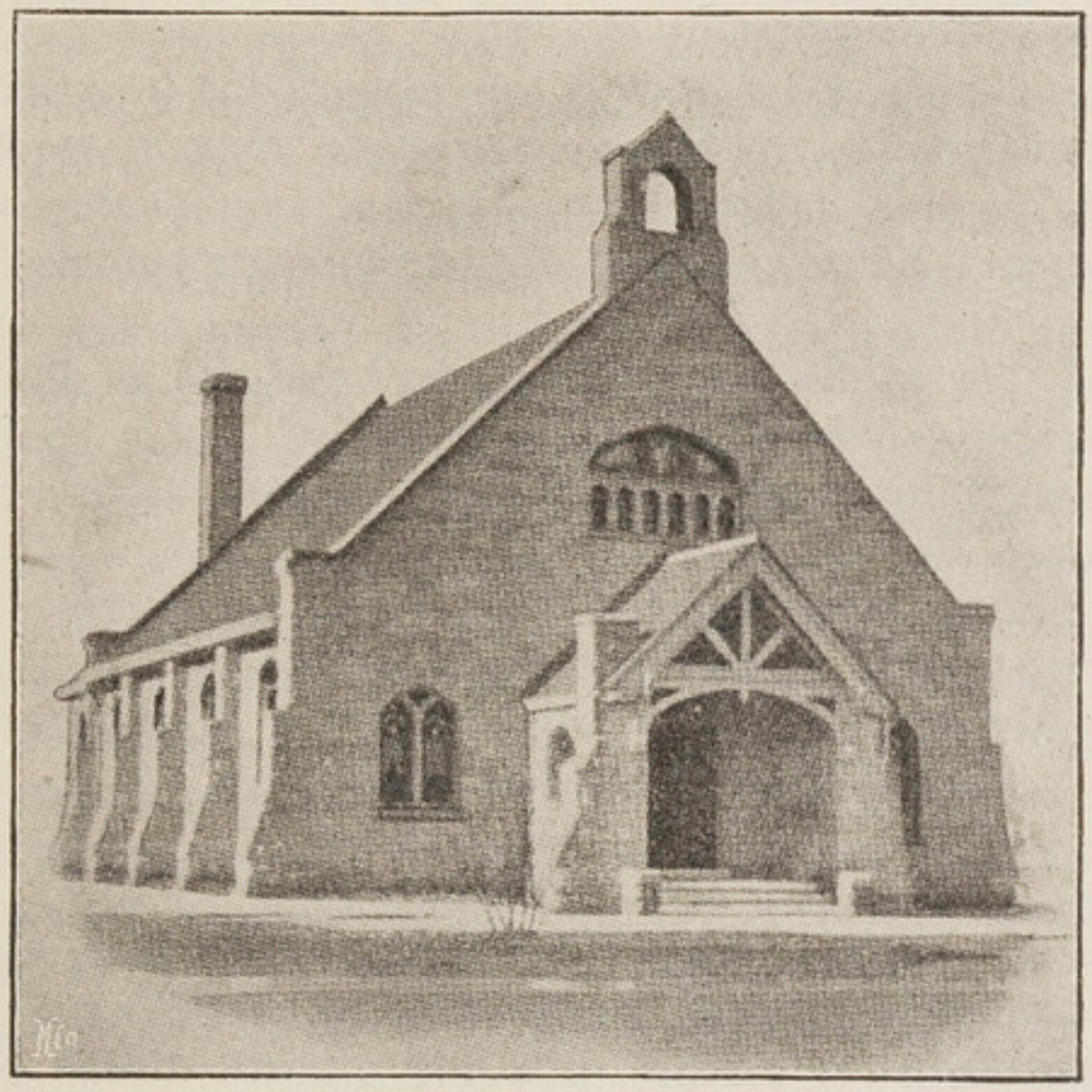
The Article 10 of the Statutes prescribes that:—

The degrees of Apprenticeship and Companionship can be conferred in one and the same meeting, but before receiving the degree of Mistress, the candidate must have been present in three Lodges at least, besides that of her reception. This rule is applied to all higher degrees. The Article 17 presents also some interest:—Some serving women will take care of the security of the Lodge and wait upon the company at table. They will be admitted as apprentices without paying the prescribed fee, and if their discretion and their merits are deemed sufficient, the Companionship can be conferred to them, but never the degree of Mistress.

In America, feminine Freemasonry is very common; the particulars of her origin are not very well known. Her form corresponds to that of Adoptive Masonry. American women, being near relatives to Masons, had access to certain Masonic degrees before the year 1850; these degrees

belonged to the Eastern Star, *viz.* The Masons' Daughter, The Good Samaritan, the Heroine of Jericho; to each degree corresponds a word of pass. These degrees were also considered as a mode of social entertainment, in allowing the brothers to introduce their families into the Lodge, when the serious work was over.

The degree of Heroine of Jericho was conferred to the wives and daughters of members of the Royal Arch as well as to themselves. The degree of the Good Samaritan is reserved to the brothers of Royal Arch and to their wives. This Masonry's history and rites were derived from the legend of Lots Wife. This last degree stood nearest to those of the French Adoptive Masonry.



CHAPEL OF THE ORDER "WESTERN STAR"
Kansas, U. S. A.

In different parts of America, brothers conferred to their wives, their daughters or mothers the degree of Masons' Wife or Masons' Daughter (Holy Virgin). The latter degree exists no more. If these degrees have ever been of some use, which is doubtful, it is only due to the fact that women could be acknowledged as Masons' parents.

In 1830, the Bro. Moris, poet laureate of Freemasonry, instituted a rite which he called the American Adoptive Rite (corresponding in fact to the Order of the Eastern Star) and perfected in 1855. In this same year, he published the "Book of American Masonic Rite", authorized by the Supreme Constellation of the Rite whose Grand Lightsome Luminary he was himself.

In this book Bro. Moris declares: In searching for an ancient androgyne degree convenient as a basis for the new rite, the degree of the "Eastern

Star" forcibly presents itself as familiar to thousands of Masons and of their relatives. According to the official organ of the Supreme Constellation, the antiquity of the degree which forms the foundation-stone of Adoptive Masonry is nearest to that of the York Rite. The first Grand Chapter was organized in 1867 by Bro. Macoy of New-York; in less than ten years hereafter, more than six hundred chapters had been formed.

None of the systems of Adoptive Rite introduced in the United States at different periods and with varied success seems to have possessed the necessary elements of permanency before the introduction of the Eastern Star.

Founded in 1778 this Order was reorganized in 1876 in the actual form and under the authority of a Grand General Chapter. The order's theory is derived from the Holy Gospels.

The following five degrees are conferred to Masons' wives, mothers, widows, sisters and daughters:—

Daughter of Jephté, symbolizing the respect due to a holy vote; *Ruth,* symbolizing devotion to religious principles; *Esther,* symbolizing faithfulness towards parents and friends; *Martha,* symbolizing inflexible faith in times of distress; *Electa,* symbolizing patience and submission throughout the trials.

As well as that of the French Masonry, the rite of the Order of the Eastern Star is derived from the Holy Gospels.

By authorization of the Supreme Grand Chapter, a new chapter can be founded by seven sisters.

A regular Lodge must count at least seven members.

The dignitaries of a chapter are the following:—

The Venerable Matron,	The Assistant Conductress,	Ruth,
The Assistant Venerable Matron,	The Inspectress,	Esther,
The Treasurer,	The Sentry,	Martha,
The Secretary,	Adah,	Electa,
The Conductress,		

as well as a Venerable Patron (Master Mason), assisting to the meetings and having the right to discuss with the officers of the chapter and to preside the receptions to every degree.

The honourable and elevated designs of the Order cannot meet with disapprobation. The enlisting of members of the family and of intelligent and virtuous women as champions of Charity's cause has obtained in the United States encouraging results favouring the spreading of this system all over the territories of North America.

The austerest moralist will not find the least reprehensible point throughout the ritual ceremonies: in the contrary, all is pure and beautiful and we see here one of the richest jewels of Masonic systems.

The *Masonic Mixt International Order* "The Rights of Mankind", founded by Bro. D. George Martin and his wife on the fourth of April 1893 represents that feminine Masonry which is certain of progressing.

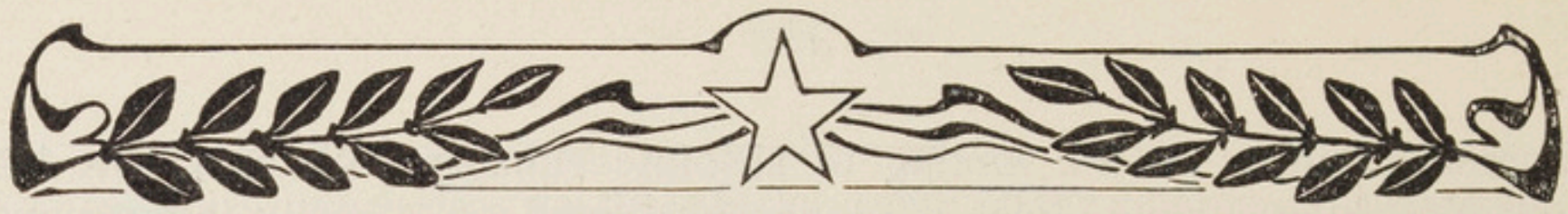
The Order is based on the following principle:—In mankind, woman is subjected to the same duties as man; in the social organisation, as well as in the family, she must therefore possess equal rights. In consequence, the Order admits women to initiation, placing them, in its Lodges and

Supreme Council, on the footing of absolute equality with man. The Masonic Mixt International Order is alone constituted on a really international basis, with a unique Supreme Council for the whole world. It counts 33 degrees and admits all free and moral persons, without distinction as to breed, philosophy, religion or nationality.

As a proof of the liberty due to everybody in believing or not in the Divinity, the Order places itself under the general invocation: "To the Glory of Mankind", and admits as well the formula: "To the Glory of the Grand Arch. of the Universe." The Masonic Mixt International Order proclaims: The Rights of Mankind, Peace between all nations of the world: Liberty, Equality and Fraternity. The right of taking part in the work of the Order belongs to every Mason possessing the corresponding degree in which the Lodge is working. The Mixt Freemasonry has no secrets for initiated brothers independent from her Obedience; it has no reason to conceal from them what it says or does, and only wishes to improve their knowledge whenever they favour her with their presence. The Mixed Masonic Order has very well understood its task in declaring that it would be imprudent for Masculine Freemasonry to risk a hasty transformation of its Lodges in mixt Lodges. The first not being constituted to that end, such a step would very likely lead to a check and the possible ruin of the Masonic Order, when more than ever, this Order ought to be powerful.

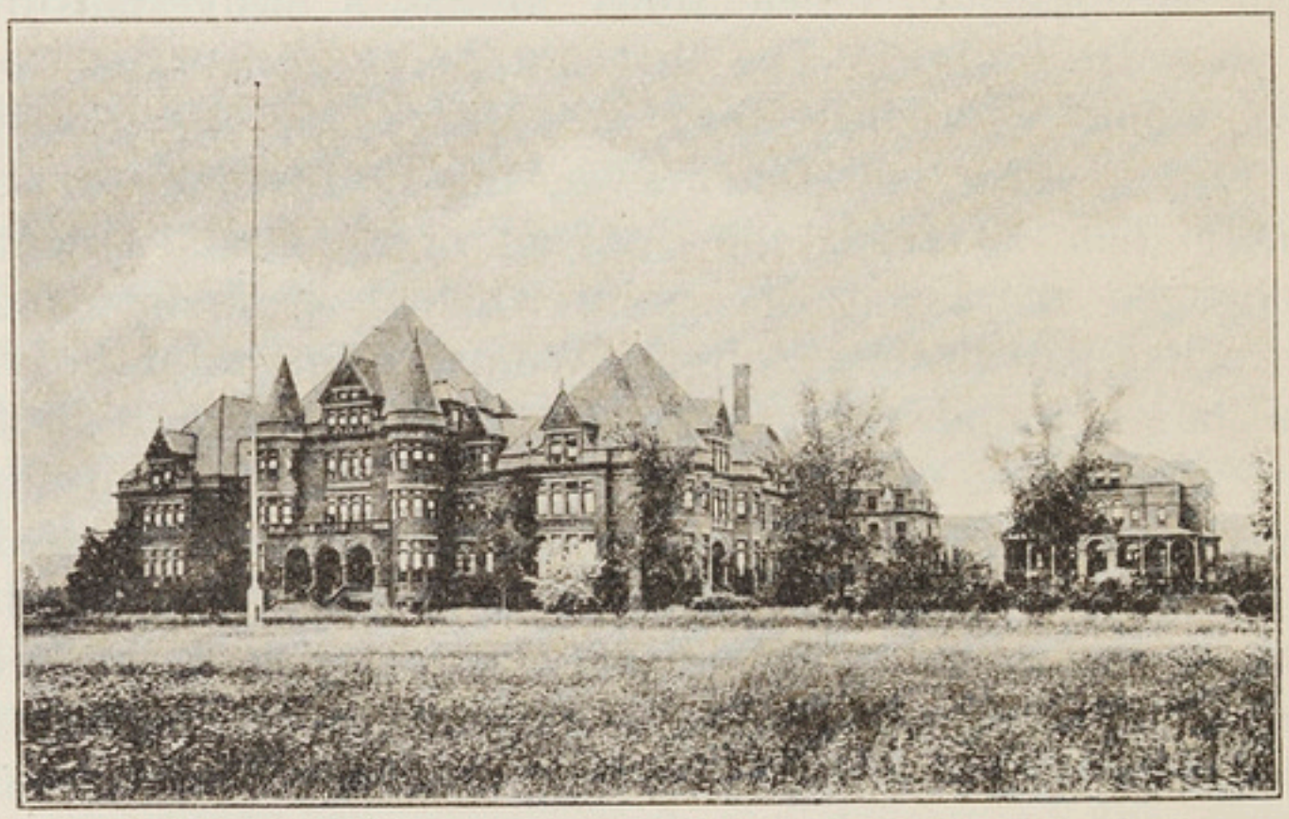
Since more than 10 years, the Convent of the Grand Orient of France is busily engaged discussing the point whether its members can or can not take an active part in mixt Lodges. Woman's admission in Freemasonry gains some new ground every year. In 1890, one third of the French Lodges were affirmative on this point and in 1893, the question was put off by a very small majority only. Very interesting is the perusal of the minutes of the Grand Orient of France as containing the pro and the contra in regard of women's admission into the Lodges. This question is resolved in the different parts of the country, according to local customs and habits. The Lodge's Congresses of northern France pronounced themselves absolutely in favour of woman's admission to Freemasonry and authorize the members of the Grand Orient of France assisting to mixt Lodges, especially those of the Rights of Mankind, not only as visitors, but also as active members.

Times will come when Freemasonry will admit the "Eastern Star" as an appreciable help and when every Lodge will possess a chapter of that order.



IX. MASONRY AND CHARITY

Beneficence is one of the most essential principles of Masonry, who practices it with absolute discreetness and applies her devotedness quite indiscriminately to all sufferers whatever. Masonry has always eagerly answered the call in behalf of any misfortune and during this period of two centuries, she practised the principle of charity on a large scale. Every Lodge possesses a charity fund created by voluntary gifts and with the



MASONIC HOME OF THE GRAND LODGE OF NEW YORK
Utica

produce of the regular collects at the close of every meeting. Besides, numerous Lodges possess funds for widows and orphans and assist with annual allowances various charitable institutions devoted to the unhappy. Brothers or Lodges have founded or promoted many associations of beneficence, for mutual help or charity, now prosperous and placed under the control of profane committees. After his initiation, the first proof a Freemason has to offer of his attachment to Masonry is a personal gift for the poor. We may add that the Grand Lodges of several states have created Masonic homes to the benefit of aged Masons, of widows and orphans; others have formed important funds in view of helping brothers and sisters in need. In many places, brothers have not failed, to patronise by important subsidies the education of Masons children or to develope useful institutions by handsome allowances.

MASONIC INSTITUTE AT DRESDEN-STRIESEN
Germany

Discreetness forms the essential character of Masonic charity; we therefore will not insist on this very interesting and useful part of the action of Universal Masonry.

* * *

The International Bureau for Masonic Affairs (Office in Neuchâtel, Switzerland), founded 1902, has dedicated itself since August 1914 to the victims of the war. Till October 1915 it was consecrated to the Research of missing soldiers (several thousands of demands), but as soon as the special Office, which is mentioned below, was founded, the chief activity of the International Bureau has been to help the Brethren or the sons of Masonic families, who are prisoners.

The parcels sent every week are numerous and the monthly expenses reach £ 20—£ 25.

The Boston, New York and French Lodges have financially maintained this fraternal and benevolent Work.

* * *

The Swiss Masonic Bureau for Research of Missing Soldiers. Was founded 29 May 1915 under the auspices of the Grand Lodge of Switzerland "Alpina". It is divided in three sections viz:

BERN, 8 Bogenschützenstrasse,
GENEVA, Hôtel de Ville,
LAUSANNE, 26 Avenue Ruchonnet.

The work is done by brethren of those three Orients. They meet two or three evenings every week.

MASONIC HOME OF THE GRAND LODGE OF ILLINOIS
Sullivan, U. S. A.

The chief aim of this institution is to obtain information about missing soldiers or civilians, but it also dedicates itself to the internment of prisoners of war in Switzerland. Brethren are sent into the belligerent countries in order to visit the prisoners and to better their situation. The Office transmits letters, parcels and money-orders and when its resources allow it, it provides necessitous prisoners with parcels containing clothes or food.

About 20,000 demands reached the Office and the obtained result has been quite satisfactory.

Its resources consist of private donations and the assistance which it receives from the Swiss Grand Lodge "Alpina".

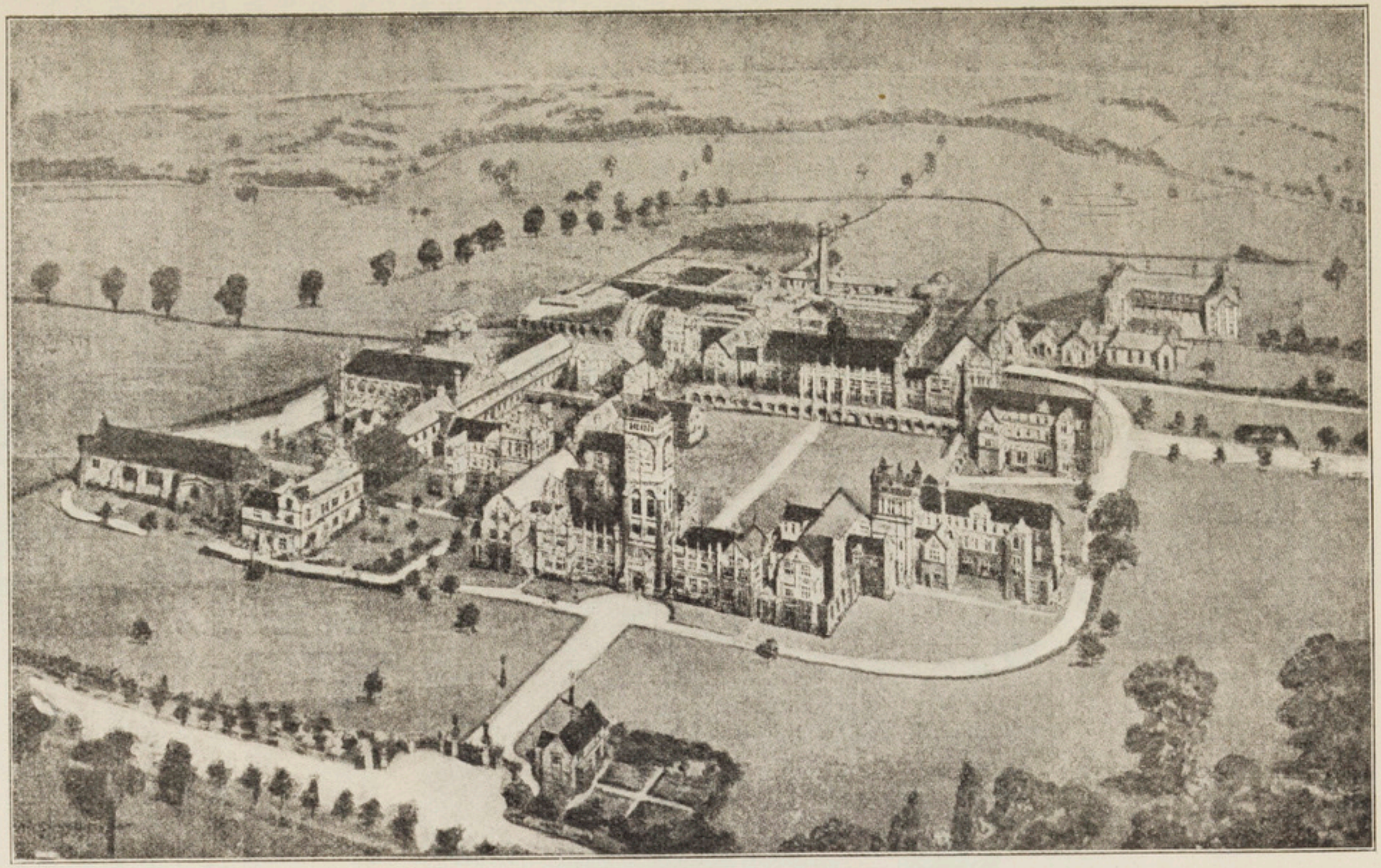
* * *

The Great Masonic Works of the Grand Lodge of England are:

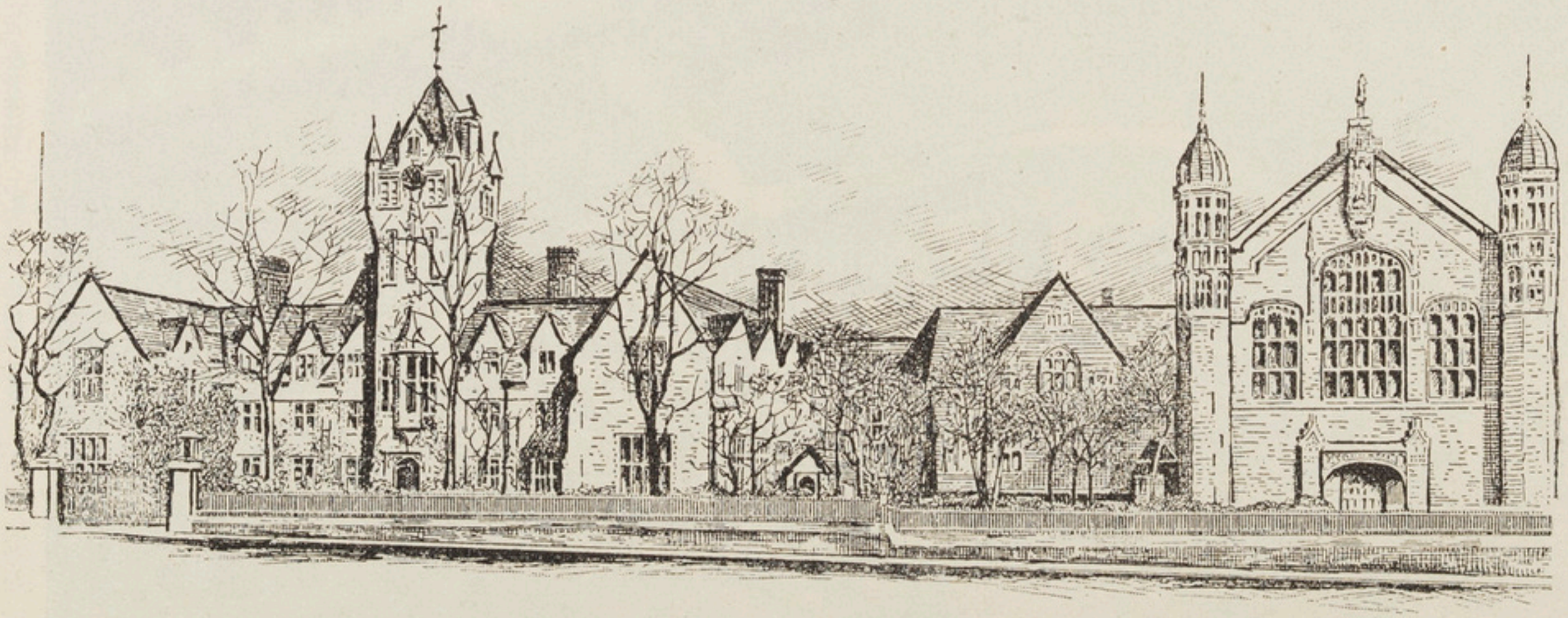
1. The Royal Benevolent Institution for aged Freemasons. In order to be admitted, the BBr. must be more than 60 years of age, they must have been a member of a Lodge for at least 15 years and have a yearly income of £ 32.— At the present time there are about 1200 annuitants, who cost £ 42,000 per year.

2. The Royal Masonic Institution for Boys. Founded 1798. To maintain orphans of Freemasons. The boys are clothed fed and taught from 7 to 15 years, and if they are intelligent and studious, they may be allowed to stay longer and pass the examination for the University. More than 600 boys are maintained at the cost of £ 32,000 per year.

3. The Royal Masonic Institution for Girls. Founded 1788 for the orphans of Freemasons. More than 600 girls from 7 to 17 years are now maintained for £ 30,000 per year.



ROYAL MASONIC INSTITUTE FOR BOYS, OF THE GRAND LODGE OF ENGLAND



ROYAL MASONIC INSTITUTE FOR GIRLS, OF THE GRAND LODGE OF ENGLAND

X. FREEMASONRY AND ITS ADVERSARIES

Looking to the march of civilisation—says a historian—one can without deep researches judge the importance of Freemasonry simply by witnessing the continued attacks to which it is subjected on political as well as on religious grounds, on the part of those who had foreseen in it a powerfull adversary. Nobody takes the trouble to fight a mummy and no sensible man turns his best intellectual arms against a phantom.

The whole history of Freemansonry shows that it has had to fight against numerous and sometimes very violent enemies. In catholic countries Masonry has had numerous martyrs who have suffered the tortures of the Inquisition. This was the case especially in Italy, Portugal and Spain. The most stupid accusations were made by Ultramontanism which never ceased to propagate and indefinitely multiply them.

BUILDING OF THE LODGE "ZUR KETTE"
Munich, Bavaria

The attacks of the Catholic Church began with the first Bull of Pope Clement XII, of the 23rd April 1738, known by the name of "In eminenti". This Bull curses the Freemasons, threatens them with excommunication and points to the society as possibly guilty of heresy and rebellion. The members of the freemasonic society like those who uphold them are threatened with the most heavy penalties. Pope Benoît XIV, in 1740 renews the same system; he condemns Freemasonry because: —"such associations and meetings bring together men of all religions and all sects." Pius VII, again curses the Freemasons in a Bull of the 13th August 1814 and beseeches them to come back by sincere amendment into the arms of Holy Church; then in regular succession the Bulls of Léon XII in 1825, of Pius VIII in 1829, of Gregory XIV in 1832, of Pius IX in 1846, 1865, 1869 and 1873 and finally of Léon XIII in 1884, 1890 and 1892 look upon Freemansonry as "monstrous, impious and criminal", as the enemy of the Church and God, of the throne and

MASONIC TEMPLE OF COLUMBUS
Ohio, U. S. A.

the altar. It is useless to recall the contents of these encyclical letters which everyone knows, and which far from retarding the progressive development of masonry have on the contrary favoured it in a most encouraging way.

Freemasonry has everywhere and in all countries met the ultramontane peril. That is but natural. Freemasonry and Ultramontanism are conceptions totally opposed to each other. The Ultramontanes see in the Pope on the other side of the Alps the highest authority, infaillible not only in religious matters but also in questions of moral. They ascribe to the Church a power superior to that of the State, they submit to the domination of the Clergy and the ordinances of the Church and thus reject all personal responsibility for their actions. Ultramontanism in the Catholic church is the tendency which aspires to apply by force and the cooporation of the civil power those ordinances of the Church and to recommend the punishment of heretics, the inquisition and the state. Religion is but the cloak which hides the political domination. It is evident that these tendencies are the very contradiction of those of Freemasonry, which vaunt the liberty of conscience, tolerance and respect of convictions, the charity and brotherhood of men and peoples.

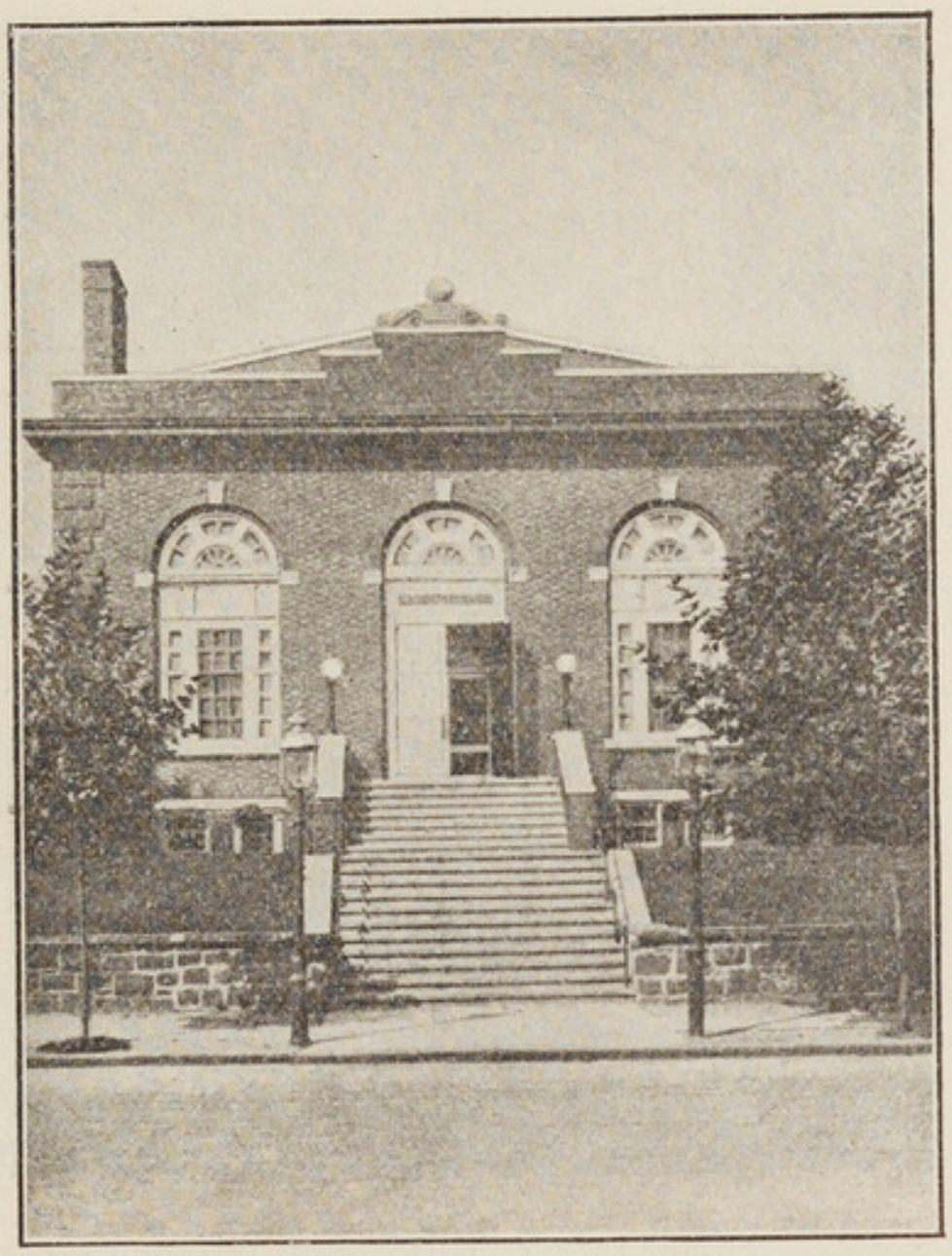
The struggle against this adversary will only end with the emancipation of the conscience, the propagation of instruction and the admission of the principles of liberty and light.

We can draw a striking parallel between the masonic idea and the tolerance and its respect for liberty of thought and conscience on the one hand and Ultramontanism on the other, which claims the subjection of man and the whole of society to the head of the Roman Church, the only depositary of truth.

This state of mind is a degeneracy of the Church, for in the first centuries of Christianity Tertullian, Lactaine, Athanasius have affirmed

that:—Everyone has the primordial right of freely choosing his religion. It is neither by force nor by persecution that religion must commend itself but by love. What is peculiar to religion is that it disdains violence and solely relies on persuasion.

The Catholic church has abandoned these traditions and wished to impose its domination. From that moment there was an end of liberty of conscience. Inquisition lit the stake. Then revolt against this domination brought about the Reformation and from that day people raised their heads. A day then came, when men inspired by the desire to free the mind and appease the religious passions came together and founded Freemasonry. It proclaimed the brotherhood of men without distinction of race, class or creed, liberty of thought and conscience, and for its aim the scientific research of truth. It was then that papacy seeing a danger in the proclamation of these principles appealed to the secular arm and began its persecutions.



MASONIC TEMPLE OF JERSEY-CITY
New Jersey, U. S. A.

It is useless to recall the history of the crimes of which Freemasonry has been and still is the object, the stupid campaign of Leo Taxil and his acolytes as well as the absurd accusations made by catholic preachers from the pulpit against our association. However Freemasonry is growing daily while its principles are steadily spreading.

* * *

Freemasonry has also met adversaries in the protestant church, especially among the Orthodox who have not spared their attacks either with pen or word, but these writings and speeches have found very few credulous people among protestantism.

* * *

Catholic Austria too has forbidden the founding of masonic Lodges in her territory, but the Austrian masons go and work on Hungarian soil, waiting for the day when there too liberty and light will have conquered the Authoritativeness of the Church and the Obscurantism of the priests.

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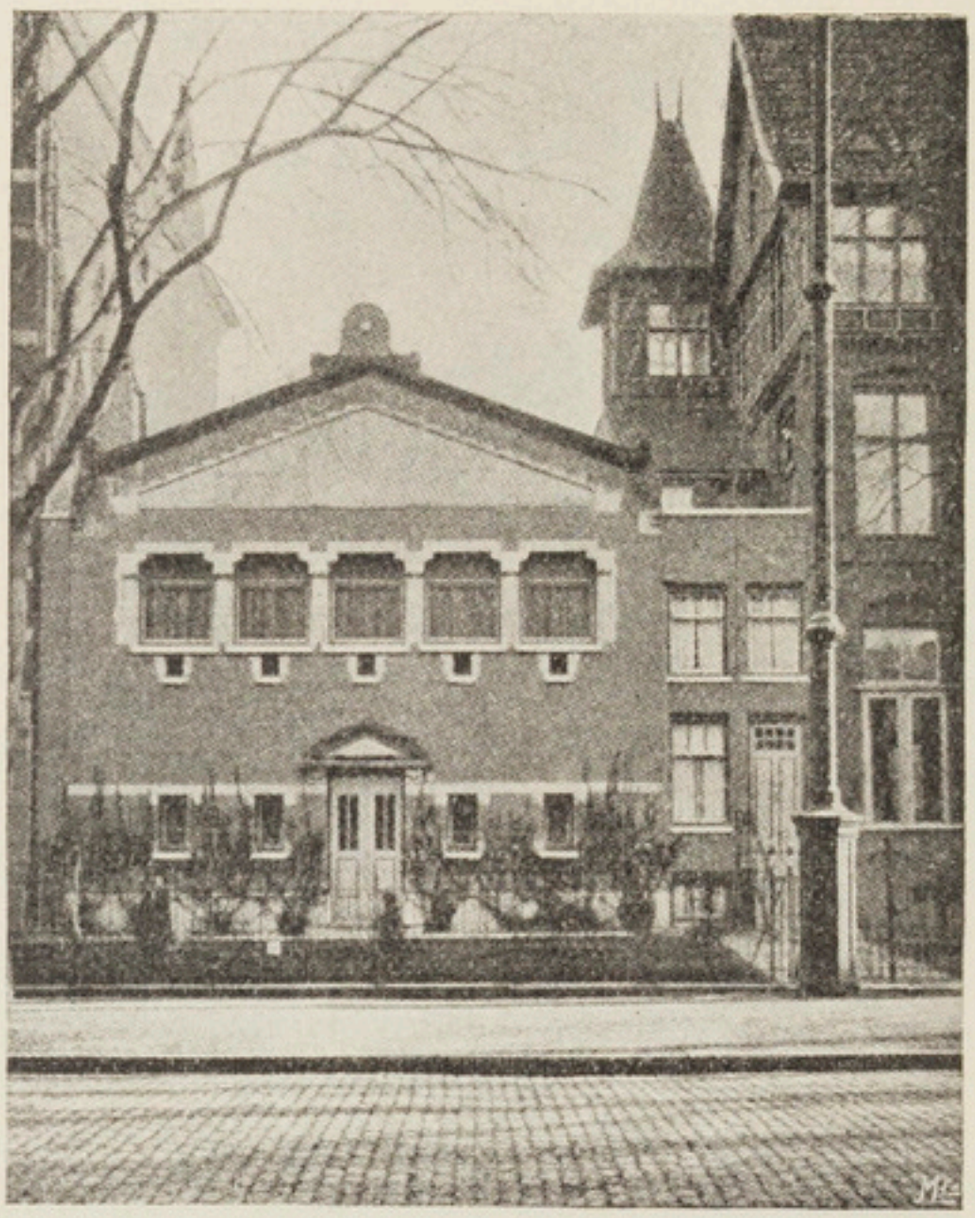


BUILDING OF THE LODGES OF AMSTERDAM
Holland

From the political point of view too Freemasonry has suffered persecution and injustice from certain parties of the day who acted in ignorance. But these attacks did not last. Freemasonry has in every country members belonging to every political party and religious confession so that it cannot possibly occupy itself with purely political or religious questions.

* * *

Finally, like every human society, Freemasonry has also enemies in its midst, members who care little for the prosperity of the association, who are indifferent to its work, or who, having been expelled for certain reasons avenge themselves in belittling it or passing injust judgments upon its activity.

These facts however are not of a nature to stop the march of Freemasonry, nor yet of diminishing the value of this Royal Art which aims at the well-being of humanity.

Let us then continue to fulfil our mission without faltering. A spiritual movement which traverses two centuries, and which owes its birth to the day when a man burst his chains and fought for truth and liberty cannot disappear. The idea which Freemasonry bears in its very self is indestructible. As a Belgian brother said: "Politics will continue to be the canal in which flow the weighty interests and the blind passions, important in the hands of those who possess the genius or at least the capacity which they require, but fateful in the hands of those who make merchandise or playthings of them.

Religion will continue to be the surpreme hope and moral strength if not of all men, at least of a great number degraded though by superstition, fired by brutal negation.

Above these polemics Freemasonry will continue to fly its flag of peace, patience and generosity.

It has taken centuries to build its fondations. It is in humanity, it will never leave it again."

To all the attacks of its adversaries Freemasonry will always answer: Masonry is not a sect, for it has neither a political dogma, nor a religious dogma, nor a social dogma.

In politics its doctrine is that of entire liberty; in religion that of free thought able to soar like the bird in the air; in moral that of love which must manifest itself too in perfect liberty.

And these doctrines which are in reality only the superior manifestations of the developed human thought masonry is content to teach everyone without wishing to impose them upon anyone.

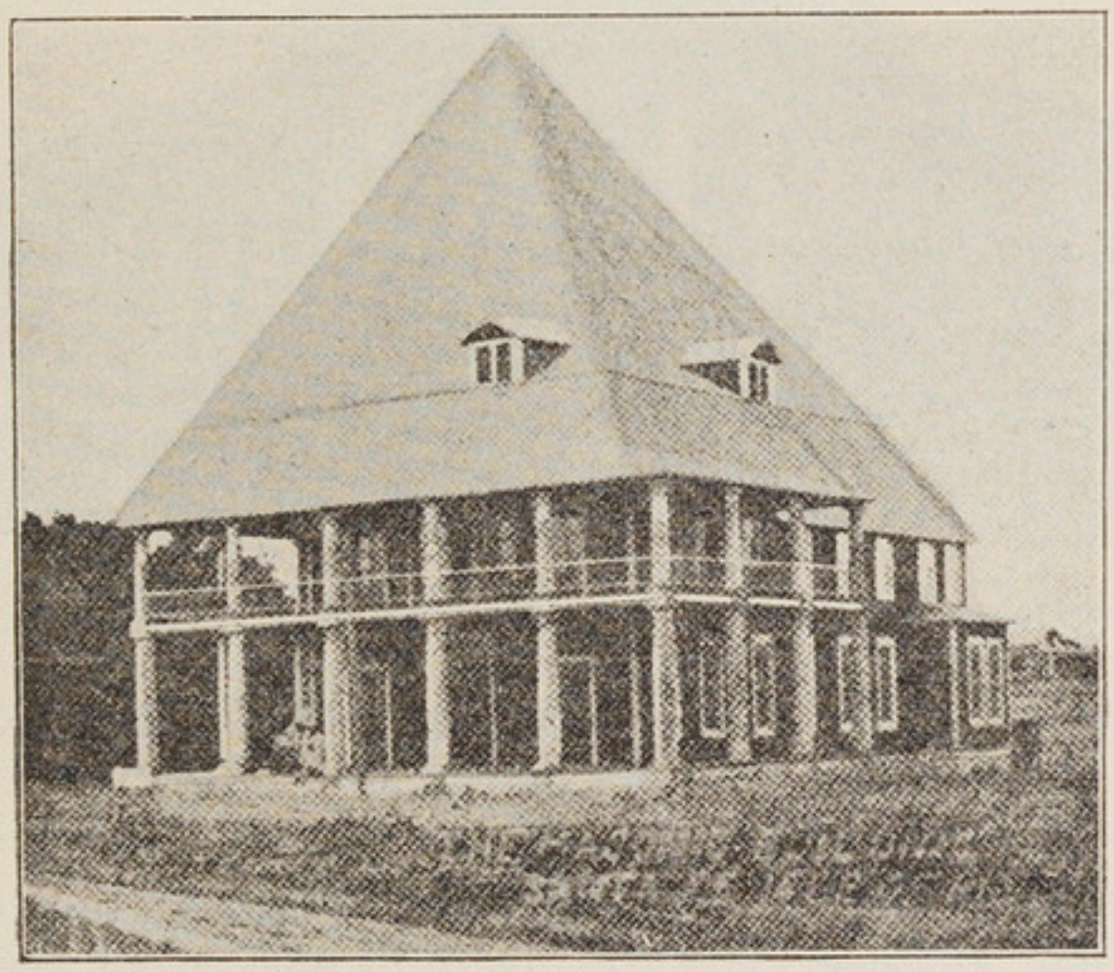
Contrary to any other organisations its has therefore need neither of severity nor of indulgence; for what it pursues is the application of justice without any other attenuation but kindness and gentleness.

Neither frivolous nor austere it condemns neither pleasures nor ease but only excesses.

If it makes war upon all tyrannies which are in fact simply acts of authority it is because it knows their sad effects: hurtful to the collectivity, contrary to all moral, hostile to all progress.

Governmental autocracy has drowned itself in legislative subtilities, religious autocracy is lost in the subtilities of dialectics without foundation; social autocracy in its turn wanted to impose itself contrary to all liberty by the odious pressure either of a brutal majority upon a meek minority, or even of a too active minority upon a too inert majority.

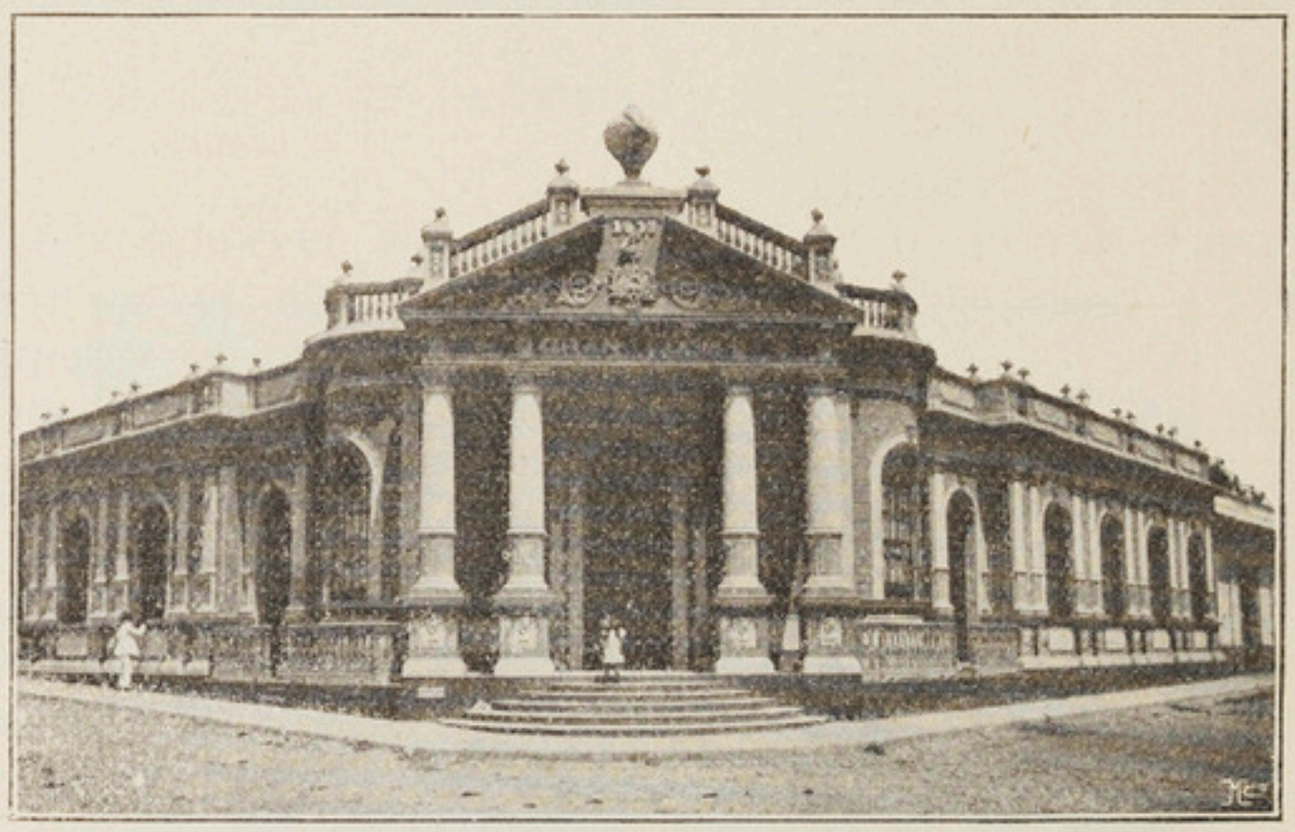
Freemasonry knows neither these subtilities nor these excesses; founded upon liberty and equality, leaning on brotherhood that instinct of love which draws men towards his fellow creatures it walks with a sure step in the endless path of unending progress."



TEMPLE OF THE LODGE "SANTA FÉ"
Isla of Pinos, Cuba

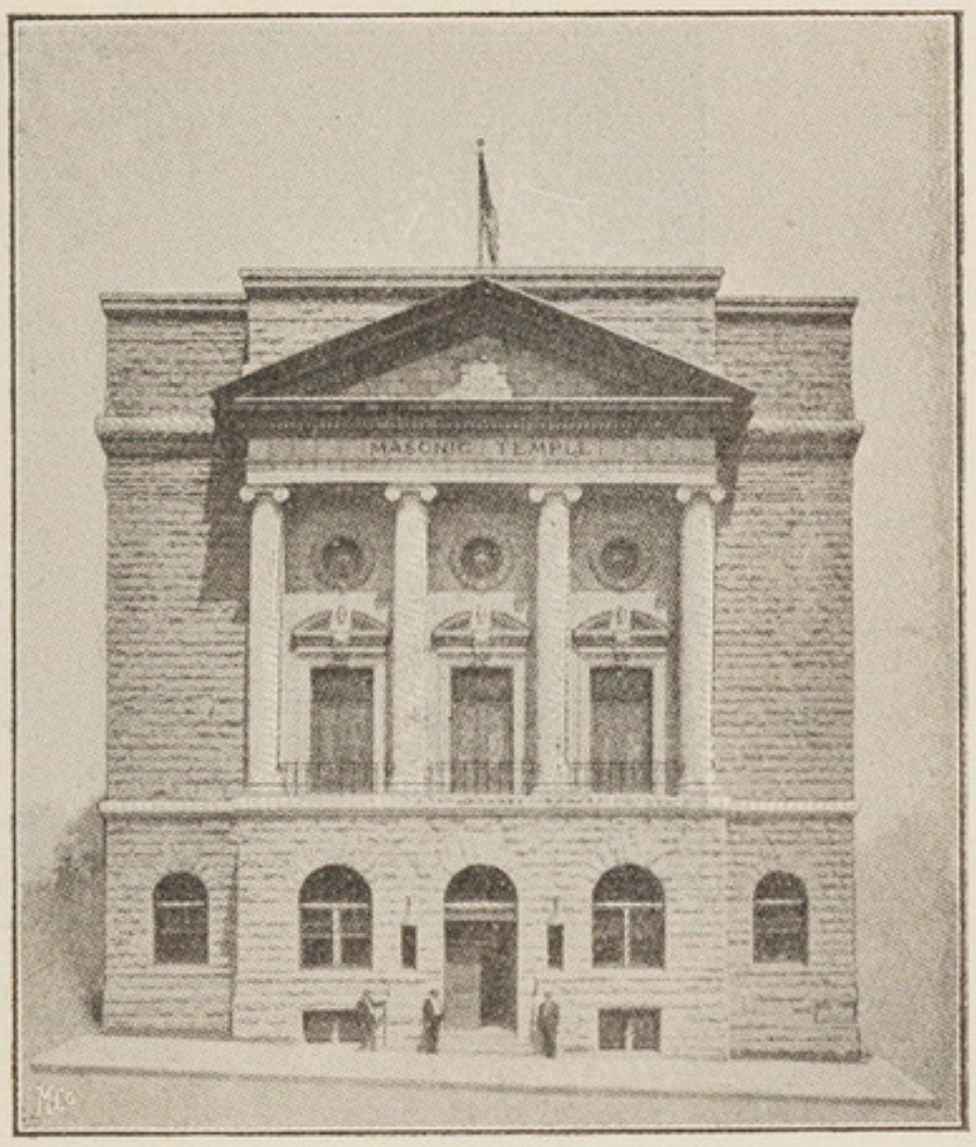
XI. THE FREEMASONRY OF THE FUTURE

People affirm that the war will bring about a complete transformation in the world, that they will experience great changes in their existence and their organisation. They add that social life itself will be quite different from what it was before August 1914. It is possible, even probable. The Utopia of yesterday — it is said — is the reality of to-morrow. What will it be with Freemasonry? She who in this time of war celebrates the second centenary of its foundation, what transformation may it be called upon to undergo?



MASONIC TEMPLE OF THE GRAND LODGE "CUSCATLAN"
San Salvador, Central America
Built in 1913 by the architect J. Franceso Moreno. Value of the building fr. 145,000.

In the course of the last two centuries, it has become organised, has spread, is become a power, a force. Its principles have been affirmed its activity has taken a special character, it has succeeded in founding in humanity an association which has made its way, has produced works and thrown seeds of tolerance, liberty and fraternity into the world. This is incontestable. Will it too feel the repercussion? Probably, for in the interest of social life and humanity it is desirable that its principles shall spread and that after these two centuries of slow organisation it may be prepared to take a more active share in the necessary social amelioration.



MASONIC TEMPLE AND LIBRARY
of the Grand Lodge of South Dakota, Sioux-Falls

Freemasonry has for its first aim to ennoble man, and to prepare human beings and citizens conscious of their duties. Freemasonry works or rather must work to bring together men, and to accentuate everywhere the feeling of fraternity of the whole human race. As it ever repeats the adage: "Love one another" it must also favour this love and make all this hatred, enmity and discord disappear, which stop progress and trouble society.

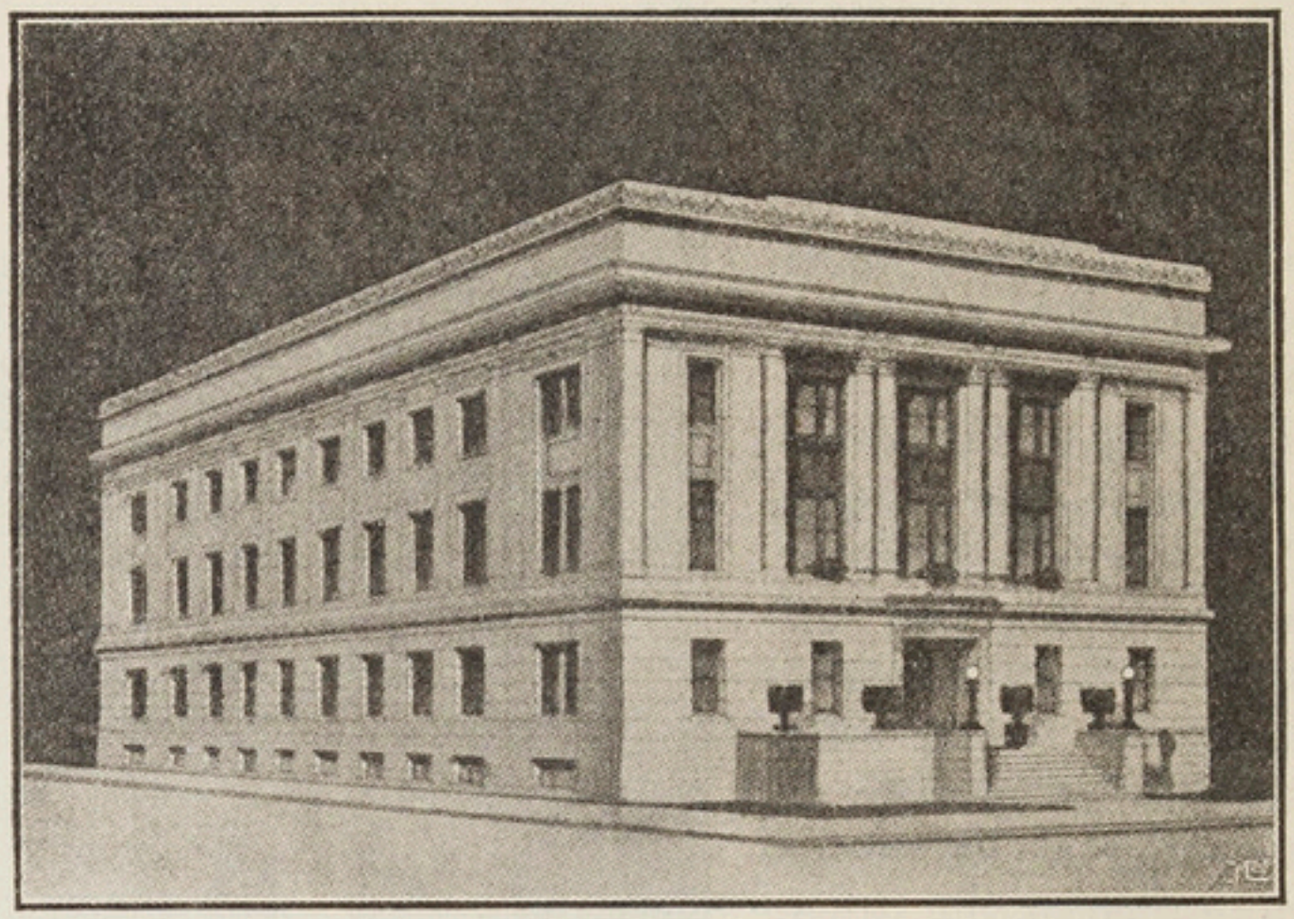
Now we find ourselves at this time more than at any other living in an epoch when hatred, division and discord are reigning in the civilised world. It would be vain to look for a country which is not violently moved by the present war. All the manifestations of anger and hatred have assumed a character not met with in any other previous war. Belligerents having suddenly and brutally provoked the odious conflict of 1914 have now recourse to every means of destruction and desolation which they justify by saying: "it is war". Never in the darkest and most cruel days has humanity witnessed acts of barbarity and diabolic inventions such as are now used to favour the crimes of war. The opening of the XXth century will fill in history the bloodiest page ever written.

Never have right, justice and liberty and the respect for treaties been so much outraged, never have people shown themselves more cruel, vindictive and more brutal than during the years 1914 to 1917.

If Masonry were to be judged by the picture which humanity presents as this time, the result would be far from gratifying. We glory in the progress of civilisation and then see all the acquisitions made, all the conquests obtained simply destroyed. Just as we were preparing to celebrate the joyous jubilee of 1917 in looking with satisfaction upon the headway already made and then this war comes and upsets and destroys all our hopes.

We claimed to have made our light shine brightly and here we are again plunged in thick darkness. It looks at first sight as though all had to be started again. No.

The Masonic principles remain, it will suffice to make them penetrate more deeply into the heart of Freemasons. The Freemasons of 1717 have proclaimed tolerance, morality, loyalty, uprightness, respect for the convictions of others and the liberty of conscience to be the very foundations of the Masonic work. These foundations are indestructible and this war



TEMPLE OF THE SCOTTISH RITE AT SACRAMENTO
California

far from having annihilated them has brought them into greater relief. The ideal which we seek to realise, this ideal which consists in making humanity one only association, all the members of which are united by brotherly love, lives on in its plenitude.

All the brotherly pre-war festal meetings, all the friendly relations and visits of the Lodges and Grand Lodges, all the speeches overflowed with humanitarian thought and words of concord, all the brotherly kisses given until now have only been the prelude of a period which we like to think better than the preceeding ones.

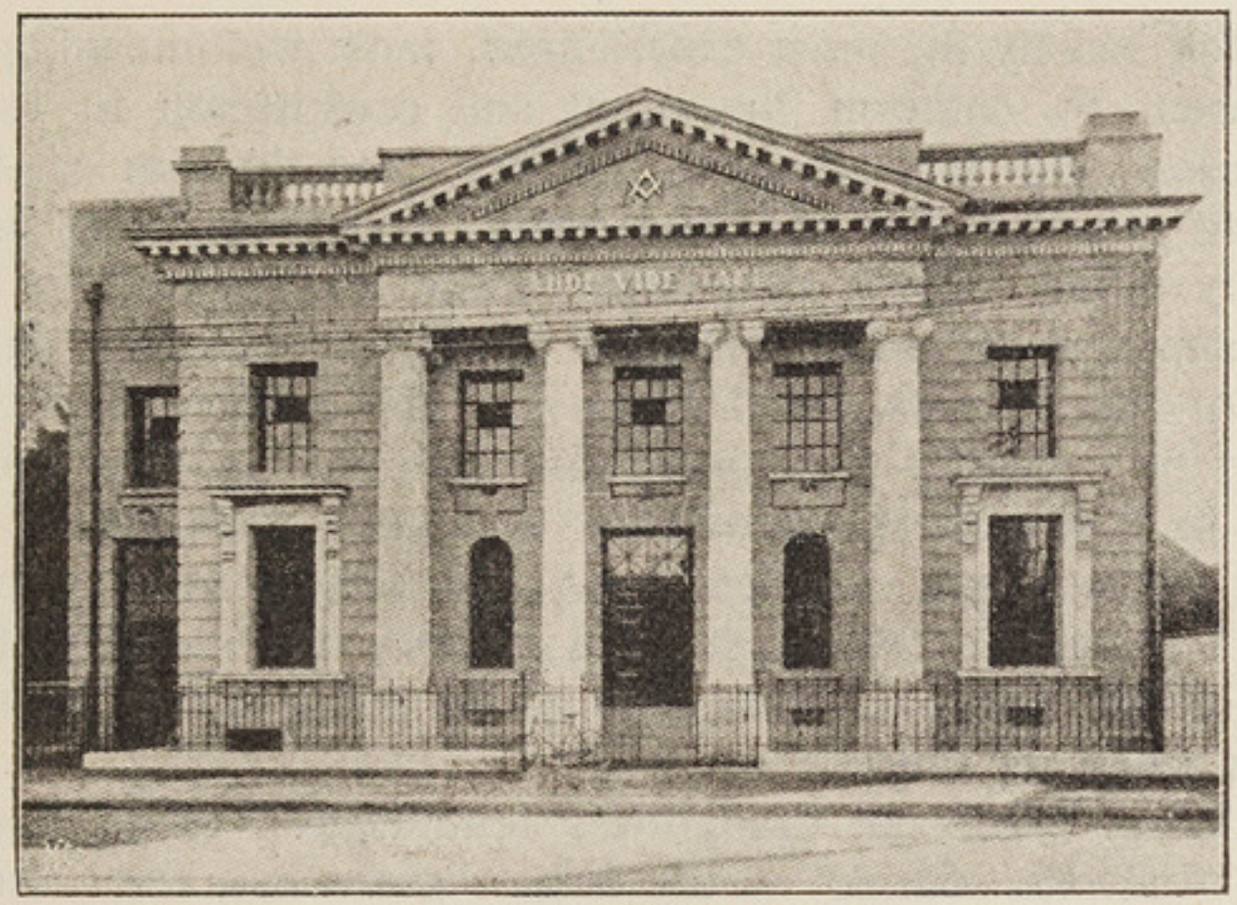
The generations that come after us, will have to realise more successfully the grand and noble ideas of which we have but shown a glimpse, we have but to remember that without trouble and without sacrifice nothing is obtained and that Freemasonry must remain the asylum of peace and good-will from which shall come forth emancipators and men of progress.

The symbolic chaine must be reconstituted—without that no lasting work is possible. The evolution of Freemasonry has proceeded peacefully on legal and human lines, it had arrived at brotherly feelings between all its adepts and through them already looked forward to the brotherhood of nations. We must not lose sight of this principle which underlies all our activity. The temple we are building has been damaged, but not destroyed; let us take up again our tools and begin to work again.

Freemasonry is the adversary of war and the friend of peace, the fruit of justice is sown in peace, ancient wisdom has said.—It was peace-loving and peace-loving it will remain.

Some believe that as long as the world lasts, peace and war will alternate like day and night, heat and cold; the intervals, they say, may be more or less protracted, but the evil, war, will never disappear.

If Masons hold this opinion, they may at once close their workshops, they can be of no further use to humanity.



MASONIC TEMPLE OF CHRISTCHURCH
New Zealand

We must on the contrary fight with greater energy than in the past, against the scourges of humanity and believe that just as science has overcome the great epidemies, so love, tolerance and brotherliness will kill the germs of discord and disagreement.

A Masonic writer has said:

"The brotherhood of Freemasons born of a grand idea and the incontestable need of humanity, spread over all parts of the earth and containing a large number of honest men, filled with zeal for the common good, has from its very start, essentially contributed to civilisation, although having regard to its nature, history can show but rare, detached and unimportant proofs of the salutary influence it has exercised.

Freemasonry exists really but for those who acknowledge it. The strength of the Brotherhood lies not so much in what it can do as a body, as a whole but rather in what it can do for its members and through them. But this power remains more or less hidden from the eyes of the critic; for — so Lessing said — the real actions of Freemasonry are exactly its mysteries.

Even in the darkest days of imposition, error and degeneracy the Brotherhood has never ceased to be a source of noble inspirations, of generous ideas and actions, it has never ceased to be the refuge of truth, liberty and peace; the more it returned to its primitive simplicity, purity and dignity, the deeper, greater and happier became its influence both at home and abroad, the more efficaciously did it contribute to the happiness of the world. Never however has it in the past rendered the real services it desired, could and ought to have rendered, because instead of continuing to perfect itself—which was its essential idea—it departed from its original form and lost its unity in deplorable divisions. If then it now wants the world to become ripe for its ideal, it must necessarily first itself realise that ideal as much as possible. It is therefore necessary to execute the

reforms pointed out by the most experienced, most well-meaning and most capable brethren, to conform the ritual and constitution to the pressing needs of reason and the advanced century, and to aim at that which constitutes the principal idea of Freemasonry, namely that the brotherhood form one only whole, which of course cannot be attained by the uisurpation of a supreme authority, but only by the free consent and the 'ntimate union of the Masons, the Lodges and the associates of Lodge.'

It would be — rightly says a Masonic writer — looking upon ancient Freemasonry in a singularly narrow way and quite unworthy of it, if one considered it finished and complete now, and blindly looking only at the authority of a system or one cultivated period, to renounce the infinite development of its beautiful ideas and germs which have been deposited in its bosom since its origin.

On the other hand the thoughtless renunciation of all tradition, the facile mania of always soaring in the large regions and the common places of moral and cosmopolitism, the blamable ignorance of principles positively taught and essentially stable seem no less reprehensible than the first error.

To separate what is necessary and has existed from the beginning from that which has been done arbitrarily, to hold in small esteem what is transient, but on the contrary cling to what is lasting, to stifle the long series of private opinions and interests, through the principle of universality, that immutable vital principle of all true Masonry. This is in our time the duty of every truly enlightened brother.

OFFICE OF THE GRAND SECRETARY OF A UNITED STATES GRAND LODGE

CHAPTER III

THE MEN

LIST OF MASONS WHO HAVE ILLUSTRATED THE MASONIC ALLIANCE AND THEIR NATIVE COUNTRY[1]

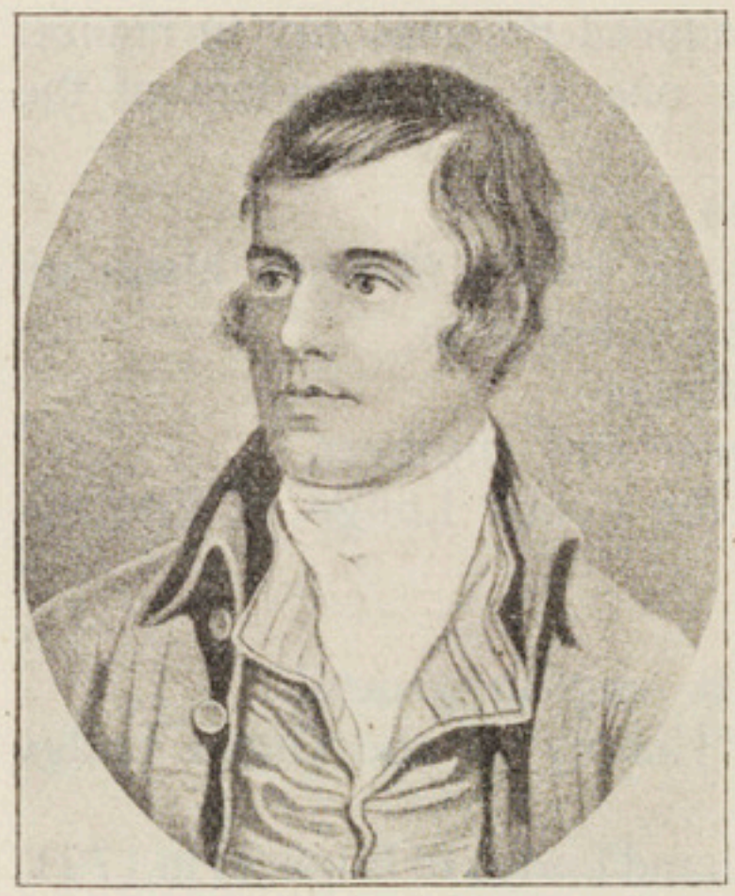
England

Ashmole, Elias, 1717—1792, archeologist, alchemist, antiquary.
Anderson, Rev. Dr James, 1684—1737, author of the Great Constitutions in 1723.
Derwentwater, Ch. Radcliffe, 1716. He introduced Freemasonry in France.
Desaguliers, John Theophilus, 1683—1744, one of the founders of the Grand Lodge of England.
Dunkerley, Thomas, 1724—1795, initiated in 1754.
Gould, Robert Freke, 1836—1913, initiated in 1855, Masonic historian.
Halliwell, Philipp James Orchard, 1820—1889, historian.
Hughan, William, 1841—1911, Masonic historian.
Hogarth, William, 1697—1764, famous painter and engraver.
Hemming, Rev. S., favoured the union of the Grand Lodge of England in 1813.
Jones, Inigo, 1572—1651, famous architect.
Kitchener, Lord Horatio Herbert, 1851—1916, english general.
Lawrie, Alexandre, died 1790, author of " History of the Grand Lodge of Scotland ".
Montague, John, Duke of, Grand Master of the Grand Lodge of England in 1721.
Moira, Francis, Earl of, 1757—1826, Statesman.
Oliver, Rev. George, 1782—1867, initiated in 1801, Masonic author, clergyman and archeologist.
Payne, George, † 1757, 2nd Grand Master in 1718 and 4th in 1720.
Sayer, Anthony, 1st Grand Master of the 1st Grand Lodge of the World.
Sadler, Henry, 1840—1911, initiated 1842, Masonic author.
Sullivan, Sir Arthur, 1842—1900, Grand Organist of the Grand Lodge.
Smith, Inspector of the Royal Woolwich Military Academy, author.
Wren, Sir Christopher, 1632—1723, initiated 1691, Inspector of the Royal Buildings.
Wesley, 1766—1837, famous musician, son of the founder of the methodist sect.
White, William Henry, 1778—1866, Grand Secretary of the Grand Lodge of England.
Wharton, Philippe, Duke of, 1698—1731, Grand Master in 1723.

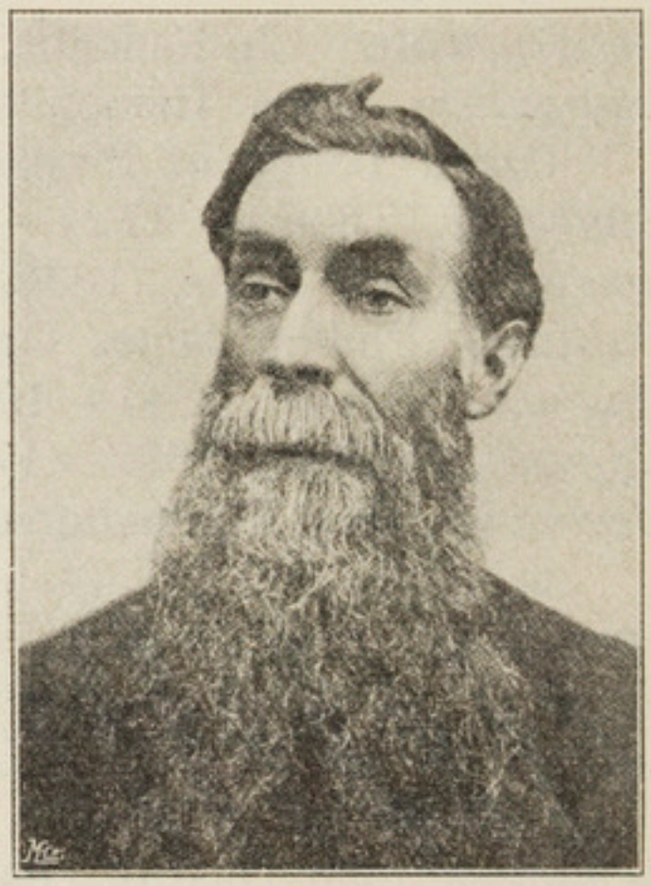
1. The present list, taken from the works pertaining to the Library of the International Bureau for Masonic Affairs, is necessarily incomplete. The time we disposed of did not permit us to complete it, but we trust that we shall be able to do so in a next edition. We have consulted a great number of Masonic authorities who have not yet been able to reply to our enquiries.

PHILIPP, DUKE OF WHARTON
1698—1731
Grand Master in 1723

DUKE OF SUSSEX
Grand Master of the Grand Lodge of England
1813—1843



ROBERT BURNS
Scottish poet



WILLIAM JAMES HAGHAN
1841—1911
Masonic historian

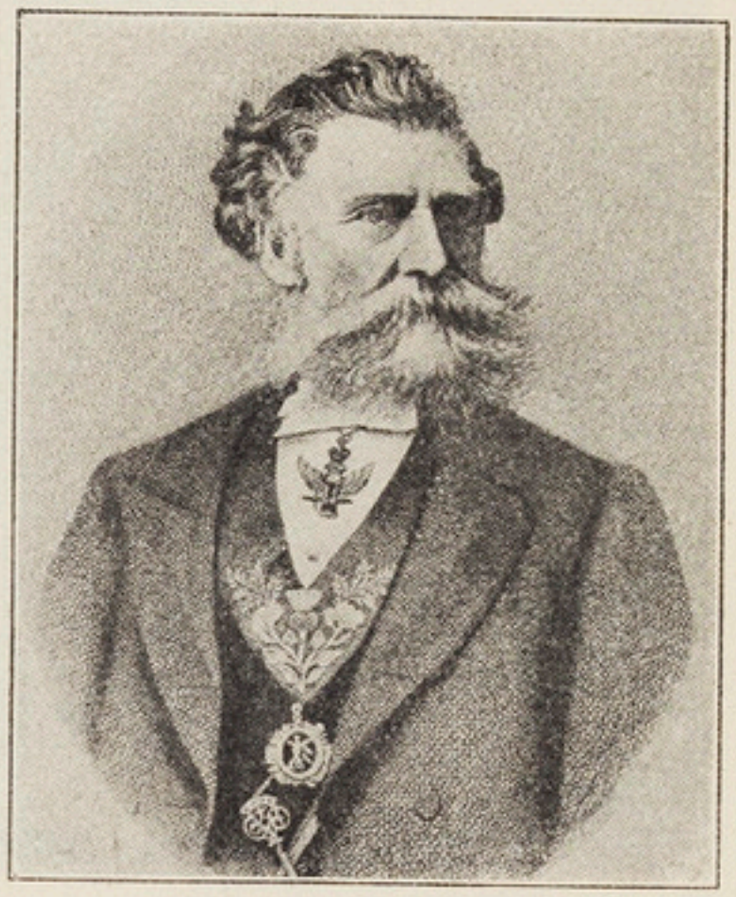
M. W. BRO. LORD AMPTHILL
Grand Master of the G. L. of England

FELD-MARSHAL ROBERTS
1832—1916

Scotland

GEO. OLIVER
1782—1866
Masonic historian

Adams, Robert and James, brethren, architects, authors of numerous magnificent buildings of the United Kingdom.
Abercrombie, General Sir Ralph, of Aboukir.
Athol, Duke of, past Grand Master, Brigadier-General, business man.
Aytoun, William Edmondstone, professor of literature, author of " Lays of the Scottish Cavaliers ".
Balfour of Burleigh, Baron, eminent politician, Churchman and philantrop.
Bruce, King Robert, † 1329, Founder of the Royal Order of Scotland on the Field of Bannockburn, 1314.
Boswell, James, Younger of Auchinleck, famous biographer.
Burns, Robert, 1759—1796, initiated in 1781, national Scottish poet.
Brougham, Henry, Lord, High Chancellor of England.
Coutts, James, Founder of the famous Banking House.
Czartorysky, Prince of Poland, 1835.
Drummond, Sir George, Founder of New Town, of the Royale Infirmary and of the famous médical school of Edinburgh.
Dashkov, His Highness Paul, Prince of St. Petersburg, 1779.
Ferguson, Sir William, famous professor of Surgery, 1830.
Hogg, James, The Ettrick Shepherd, famous Scottish poet, 1835.
Jardine, Sir Henry, famous Englis barrister and businessman, 1782.
Kemp, George Meikle, architect.
Inches, Sir Robert Kirk, businessman.
Lyon, David Murray, initiated 1854, Masonic author.
Mackenzie, Henry, 1784, Scottish writer.
Moir, David Macbeth, M. D. (Delta) 1829, Scottish writer.
Murray, Alfred Arbuthnot, author, traveller and civil dignitary.
Riddel, Henry Scott, preacher and poet, author of " Scottland yet ".
Robinson, John, 1739—1805, professor of philosophy, secretary to the Royal Society.
Roberts, Lord Frederic, 1832—1914, English Marshall.
St-Clair, William of Rosslin, 1700—1778, 1st Grand Master, Scottish Mason.
Wedderburn, Alexander, barrister, Lord Loughborough, 1st Earl of Rosslyn, Lord High Chancellor of England.
Wilson, John " Christopher North ", professor of moral philosophy.
Zamoyski, Comte Ladislas, of Poland, 1835.
Schaw, William, 1550—1602, Principal Warden and Master of Masons in Scotland (Operative Masonry).
Scott, Sir Walter, 1771—1832, famous novelist and poet, most of the members of his family were Freemasons.



D. MURRAY LYON
Grand Secretary of the G. L. of Scottland
1725

James VI, King of Scotland, Son of Mary, Queen of Scotland, admitted in the Lodge of Scone in 1658.
Burnet, James, Lord Monboddo, judge, and scientist, 1757.

Ireland

Grand Lodge of Munster.

O'Brien, Hon. James, M. P., 1726.
Maynard, Wm., colonel, 1730.

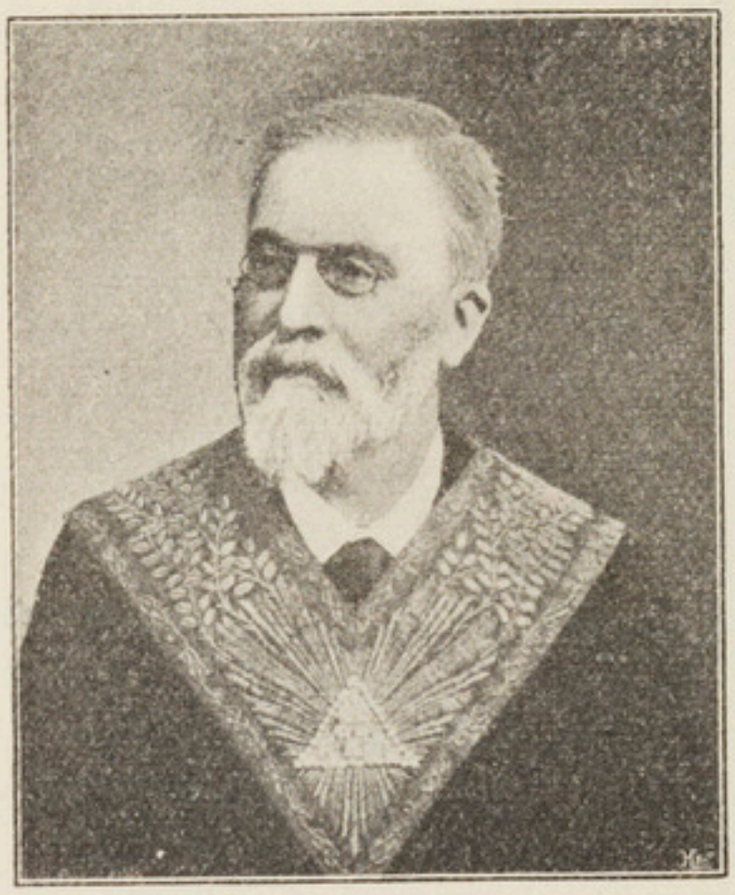
Grand Lodge of Irland.

Richard, 1st Earl of Ross, 1725.
Richard, 1st Earl of Ross, 1730.
James, 4th Baron Kingston, 1731.
Nicholas, 5th Viscount Netterville, 1732.
Henry, 4th Viscount Kingsland, 1733.
James, 4th Baron Kingston, 1735.
Marcus, 1st Viscount Tyrone (Earl of Tycone), 1736.
William, 3rd Viscount Mountjoy (Earl of Blesinton), 1738.
Arthur, 3rd Viscount Doneraile, 1740.
Charles, 2nd Baron Tullamore (Earl of Charleville), 1741.
Thomas, 2nd Baron Southwell, 1743.
John, 3rd Viscount Allen, 1744.
James, 4th Baron Kingston, 1745.
Marmaduke, Sir Wyville, 6th Bart, 1747.
Robert, 1st Baron Kingsborough, 1749.
George, Lord, Sackville (Viscount Sackville), 1751.
Thomas George, Hon., Southwell (Viscount Southwell), 1753.
Brinsley, Lord Newtownbutler (2nd Earl of Lanesborough), 1757.
Charles, Visct. Moore (6th Earl and 1st Marq. of Drogheda), 1758.
Charles, 1st Earl of Charleville, 1760.
Edward, Sir, King, 5th Bart. (1st El. of Kingston, 1761.
Thomas, 6th Earl of Westmeath, K. P., 1763.
Ford, 5th Earl of Cavan, 1767.
Edward, 1st Earl of Kingston, 1769.
William, Marq. of Kildare (2nd Dk. of Leinster, *see* A. D. 1777), 1770.
Randal, Visct. Dunluce (6th Earl and 1st Marq. of Antrim), 1772.
George, Viscount Bellfield (2nd Earl of Belvedere), 1774.
Garrett, 1st Earl of Mornington, 1776.
William, 2nd Duke of Leinster, 1777.
Randal, 6th Earl of Antrim (Marq. of Antrim, *see* A. D. 1772), 1778.
Richard, 2nd Earl of Mornington (Marquess of Wellesley), 1782.
Robert, 1st Baron Muskerry, 1783.
Arthur, Viscount Kilwarlin (2nd Marquess of Downshire), 1785.
Francis, 2nd Viscount Glerawley (1st Earl of Annesley), 1787.
Richard, 2nd Baron Donoughmore (1st El. of Donoughmore), 1789.

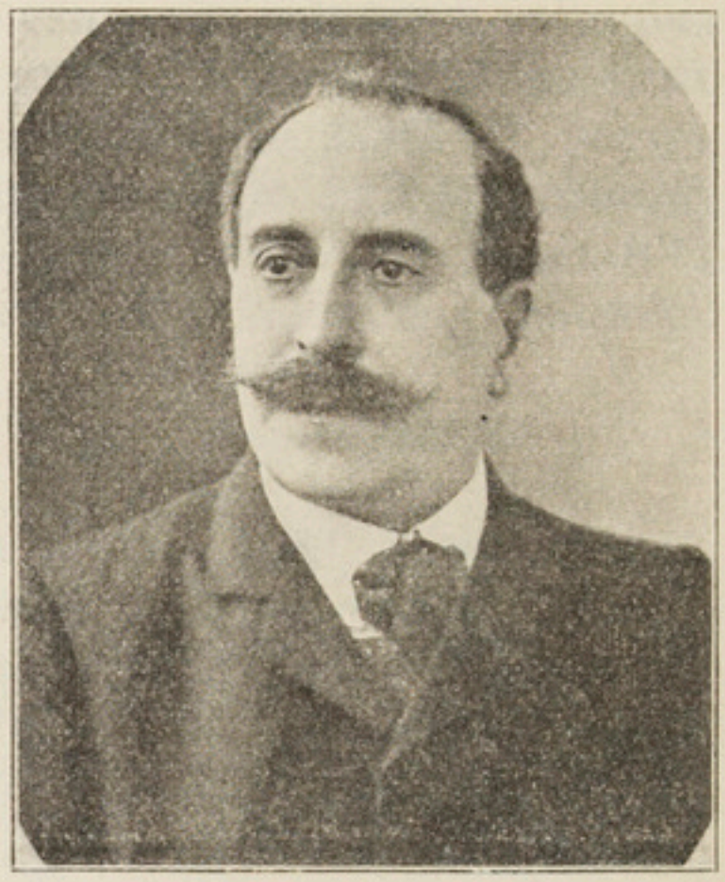
Augustus Frederick, 3rd Duke of Leinster, 1813.
James, 1st Duke of Abercorn, K. G., 1874.
James, 2nd Duke of Abercorn, K. G., 1886.
Richard, 6th Earl of Donoughmore, 1913.
D'Assigny, Dr., author in 1744, distinguished Mason.
Johnston, George, † 1889, President of the Physicians' College.

France

Abd-El-Kader, 1807—1883, Arabian chief, Emir.
d'Antin, duke, Louis de Pardaillan de Gondrin, 1665—1736, first great figure of the French Masonery.
Arago, Emmanuel, 1812—1896, politician, senator and barrister.
About, Edmond, 1828—1885, writer, member of the French Academy.
Amiable, Louis, 1837—1897, Masonic historian.
Bourbon-Condé, Louis de, comte de Clermont, 1709—1771, Grand Master.
Berquin, Armand, 1750—1791, literary man called "the Friend of the Children."
Beurnonville, Etienne-Martin, baron de, 1752—1821, marshall and peer of France.
Boëldieu, F.-A., 1775—1834, musician.
Bazot, Etienne-François, 1782, Masonic author.
Berville, St-Albin, 1788—1868, famous barrister parliamentary.
Berryer, René-Antoine, 1790—1868, politician and barrister.
Buchez, Philippe-Jos.-Benj., 1796—1865, philosopher and politician.
Baudin, J.-B., 1801—1851, Doctor of medicine and sociologist.
Blanc, Louis, 1811—1882, publicist and French historian.
Bancel, Désiré, 1822—1871, politician, publicist and orator.
Blanchon, René, 1824—1913, member of the Council of the Order.
Bert, Paul, 1833—1886, statesman, pedagogue and physiologist.
Beauquier, Charles, 1833—1916, publicist, M. P.
Brisson, Henri, 1835—1912, president of the Parliament and minister.
Blatin, A. Dr, 1841—1911, president of the Council of the Order.
Berteaux, Maurice, 1852—1911, minister of War.
Bonnardot, François, Grand Master of the Grand Lodge of France 1900—1903.
Cambaceres, Prince J.-J., Regis 1713—1824, Chief of the French Masonry under Napoleon the First.
Court de Gebelin, Antoine, 1725—1784, French scholar, author of various literary works.
Chamfort, Seb., Nicolas, 1741—1794, literaryman, academician.
Cabanis, Pierre-Jean-Georges, 1757—1818, famous surgeon, philosopher and writer.
Cremieux, 1796—1880, barrister and politician.
Carnot, Lazare-Hippolyte, 1801—1888, statesman, minister for public Instruction.
Considérant, Victor, 1808—1893, economist.
Chavée, Henri-Joseph, 1815—1877, philologue and writer.



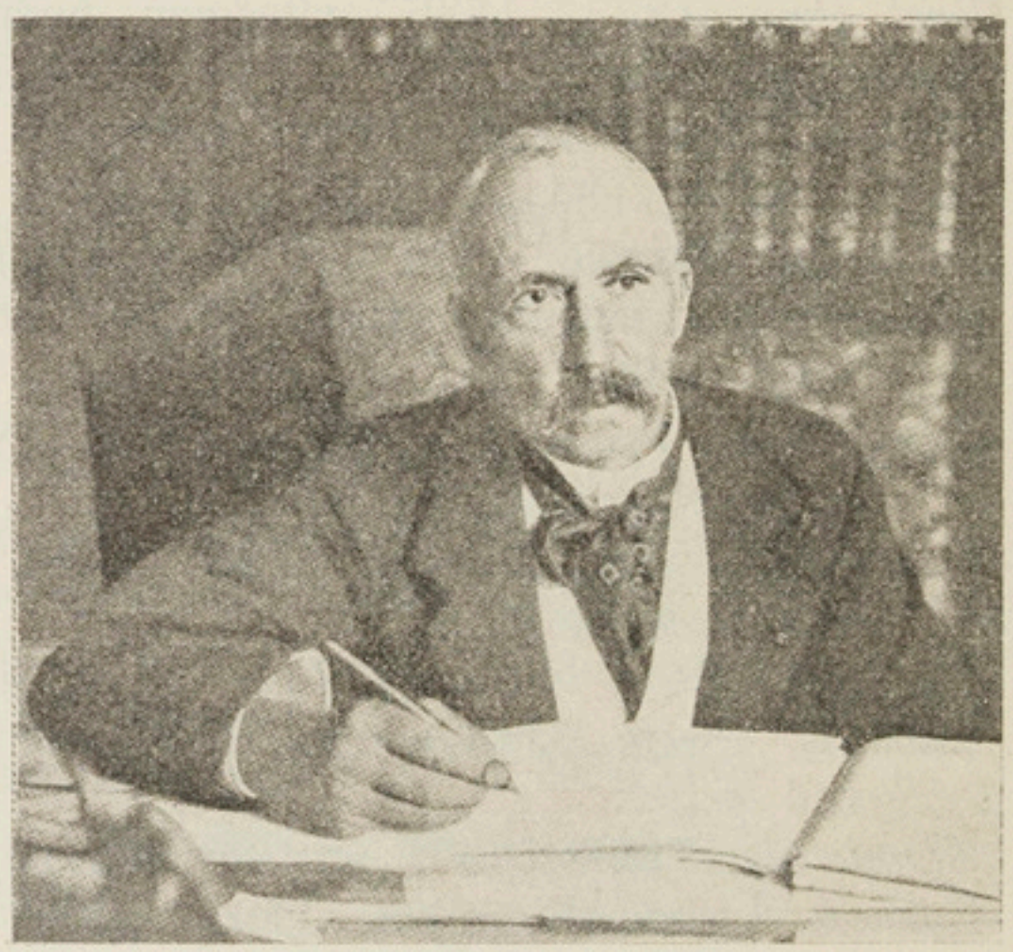
FRÉDÉRIC DESMONS
1832—1910
Clergyman, nine times president of the Grand Orient of France



Dr A. BLATIN
1841—1911
Distinguished French Mason

Colfavru, J.-C., 1820—1891, president of the Council of the Order.
Cladel, Léon, 1834—1892, literaryman, writer.
Claretie, Jules, 1840—1916, chronicler, novelist, administrator of the French Comedy, academician.
Collignon, Henri, 1857—1915, state counseller, general secretary to the Presidence of the Republic, enlisted voluntarily when 58 years old, killed during the war.

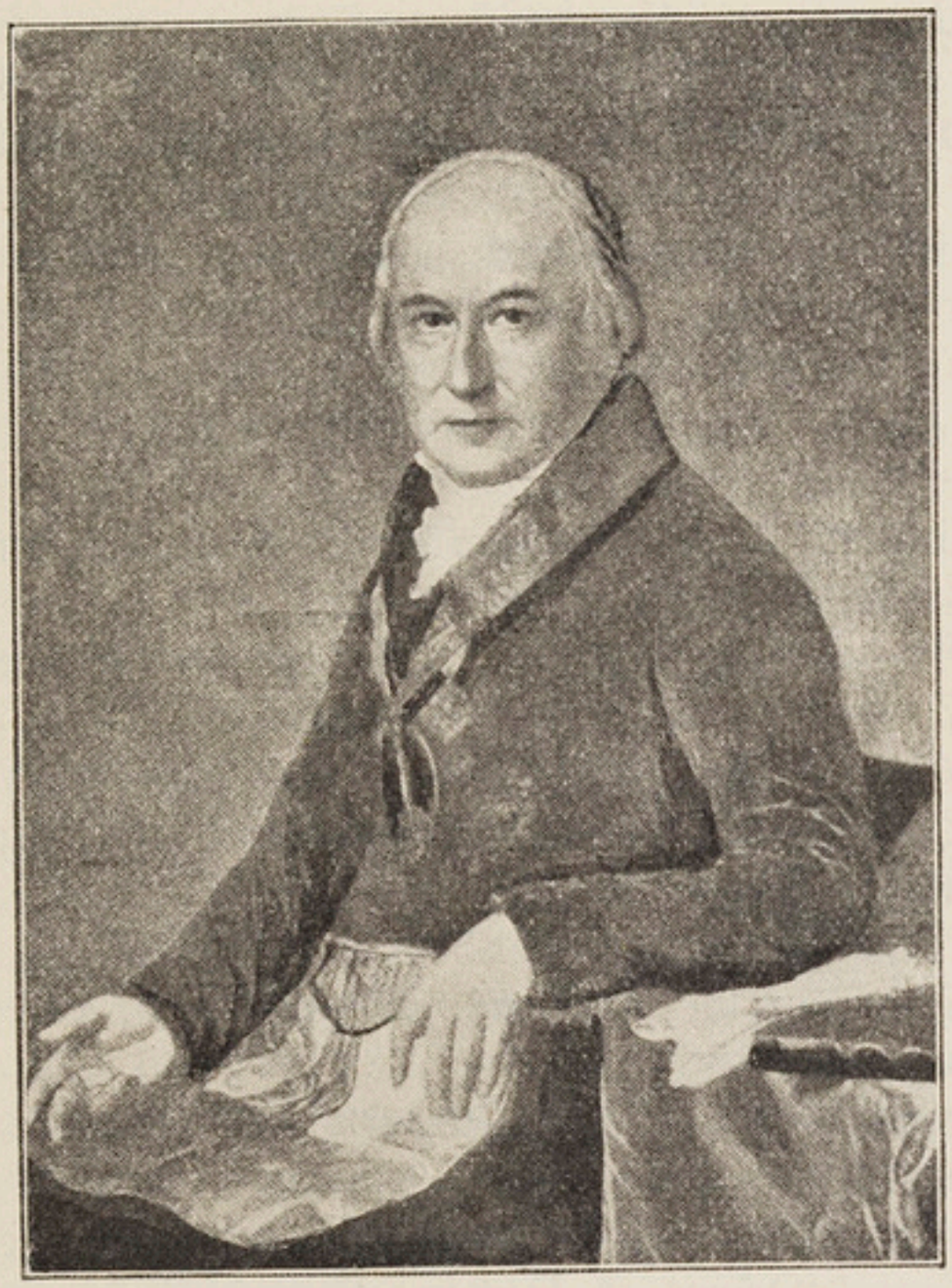
THE GENERAL PEIGNÉ
Grand Master
of the Grand Lodge of France



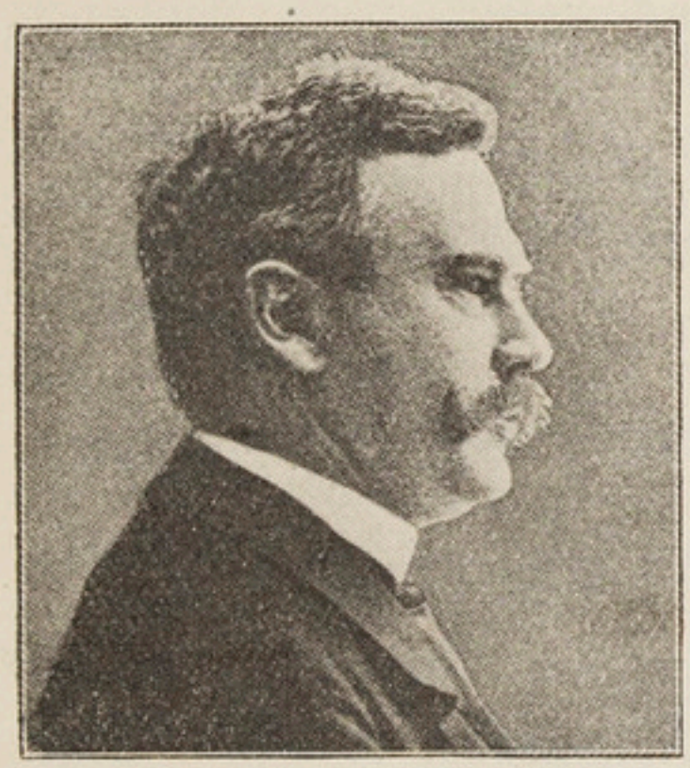
BRO. CHARLES RICHET
Received the Prize "Nobel" for medicine in 1913

Clavel-Bigue, Masonic historian, compiler in 1842 of a pictoresque history of Freemasonry.
Clément, J.-B., socialist, ballad-maker.
Delille, Jacques, 1738—1813, famous poet, member of the Institute.
De Séze, Romain, 1748—1828, defensor of Louis XVI before the Convention.
Des Etangs, Nicolas-Charles, 1766—1847, Masonic writer.
Dupaty, Ch.-J.-Baptiste, 1746—1788, president of the Bordeaux Parliament, barrister-general.
Dolomieu, Tancrède, 1750—1802, mineralogist and geologue, writer.
Desaugiers, Marc-Antoine, 1772—1827, ballad-maker.
Decazes, Duke of, 1780—1860, statesman and barrister.
Dupin, André-Marie, 1784—1873, economist, geometrician and statistician.
Delalande, Ch.-Florent-Jacques, 1814, French literaryman, author of the Apology of Freemasonry.
De la-Forge, Anatole, 1820—1892, publicist and politician.
Desmons, Frédéric, 1832—1910, protestant clergyman, sénator, vice-president of the Senat, nine times President of the Council of the Order.
Dubief, Fernand, 1850—1916, minister of Commerce and afterwards of the Interior.
Delaunay, H.-Stanislas, literaryman and French historian.
Florian, Jean-Pierre, 1755—1794, fabulist and novelist.
Floquet, Ch.-Thomas, 1828—1896, barrister and politician, president of the Parliament and Prime Minister.
Ferry, Jules, 1832—1893, statesman, minister.
Flourens, Gustave, 1838—1871, scholar, agitator.
Faure, Félix, 1841—1899, president of the French Republic.
Foureau, Fernand, 1858, explorator.
Francfort, Léon, 1857—1915, Deputy Grand Master of the Grand Lodge of France.
Greuze, J.-Baptiste, 1725—1805, famous painter.
Gambetta, Léon, 1838—1882, orator, Head of the provisional Government of France in 1870.
Guillotin, Joseph-Ignace, 1738—1814, medicine doctor and anatomist.
Grasse-Tilly, comte, Alex.-François, 1766, Introducer of the High Degrees in France.
Garnier-Pages, Etienne-Joseph, 1801—1841, barrister and politician.
Helvetius, Claude-Adrien, 1715—1771, philosopher, autor of "The Spirit".
Houdon, J.-A., 1741—1828, famous statuary.
Hugo, Joseph-Sigisbert, 1774—1828, general and military writer, father of the poet Victor Hugo.
Heredia, Sévérino, 1836—1901, politician, minister of Public Works.
Jones, Paul, 1747—1792, Scottish navigator, commodore.
Kellermann, François-Christophe, duc de Valmy, 1735—1820, marshall of France.
Lalande, Jérome-Joseph, 1732—1807, astronomer, historian, member of the Royal Academy of Sciences.
Langes-Savalettes, Jean-Pierre-Paul, 1746—1797, founder of the Order of the Philaletes, administrator of the Royal Treasury.

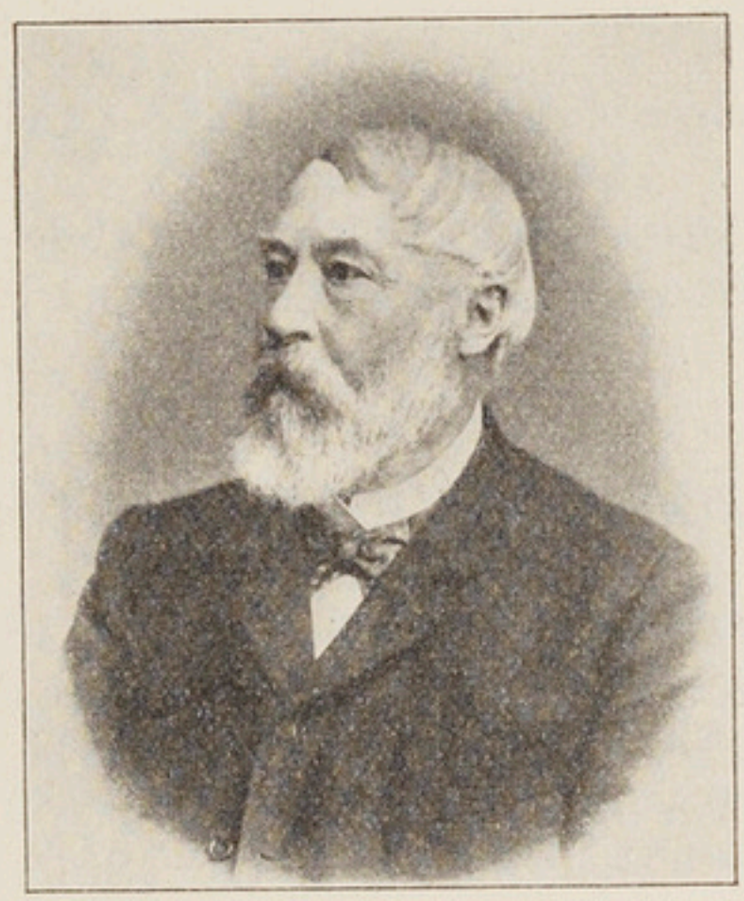
Lacepède, Bern., comte de, 1756—1825, naturalist, pupil of Buffon.
La Fayette, M.-J.-P. de, 1757—1834, famous statesman, general.
Lepelletier de St-Fargeau, Ls-Michel, 1760—1793, conventional.
Lenoir, Alexandre, 1761—1839, famous archeologist, Masonic writer.
Lerouge, André-Joseph, 1766—1834, literaryman.
La Rochejaquelin, Henri, 1773—1794, chief-commander of the royalist army.
La Rochefoucault, marquis de, 1779—1863, Grand Master of the Scottish Rite, politician, writer and philosopher.
La Tour d'Auvergne, 1796—1832, writer, president of the Grand Lodge of the Scottish Rite.
Lachambaudie, Pierre, 1802—1872, fabulist and poet.
Legouvé, Ernest, 1807—1903, academician, literaryman.
Littré, Maxim-Paul-Emile, 1801—1881, scholar, philosopher and philologue, author of the Dictionary.
Limousin, Ch.-M., 1840—1909, writer, publicist, founder of the "Acacia".
Lucipia, L., 1843—1904, president of the municipality of Paris, and of the Council of the Order.
Montesquieu, 1689—1755, publicist and writer.
Monge, Gaspard, 1746—1818, mathematician.
Mirabeau, Comte H.-G.-V.-R., 1749—1791, famous orator and revolutionary.
Massena, André, 1758—1817, marshall of France.
Maine de Biran, Marie-Gonthier dit, 1766—1824, philosopher, writer and deputy.
Mac Donald, Jacques-Etienne, duc de Tarente, 1765—1840, marshall and peer of France.
Murat, Joachim, 1771—1815, general of cavalry, King of Neaple.
Magnan, Bernard-Pierre, 1791—1865, marshall of France, senator.
Meyerbeer, Giacomo, 1791 - 1864, musician, author of many operas.
Mellinet, Emile, 1798—1894, general, senator.
Macé, Jean, 1815—1894, senator, founder of the League of the Instruction.
Malon, Benoît, 1841—1893, deputy to the National Assembly.
Mendès, Catulle, poet and critic.
Mesureur, Gustave, Grand Master of the Grand Lodge of France.
Montgolfier, Etienne, one of the two inventors of aerostation.
Ney, Michel, 1769—1815, initiated 1801, marshall of France.
Naquet, Alfred-Joseph, 1834—1916, scholar, politician, author of the Divorce Law.
Oudinot, Nicolas-Charles, 1791—1863, general, duke of Reggio.
Oppert, Jules, 1825—1885, orientalist, member of the Institute.
Ormières, L. Dr, 1851—1914, governor of Colonies.
Procope, Michel, 1684, physician, poet and author, founder of the "Café Procope".
Pyron, Jean-Baptiste-Pierre, † 1818, author of the History of the Organisation of the Scottish Rite in France, published in 1814.
Platel, Albert, 1874—1916, professor, Grand Secretary of the Grand Lodge of France.
Parny, Evariste, 1753—1814, member of the Institute, the "French Tibulle".



LUDWIG SCHRŒDER
1744—1816
Masonic writer



DIEDRICH BISCHOFF
President
of the German Masonic Society



HERMANN SETTEGAST
1819—1908
Professor and Privy-Counsellor

Proudhon, Pierre-Joseph, 1809—1865, sociologian writer.
Pelletan, Eugène, 1813—1884, writer and politician, senator.
Pottier, Eugène, 1816—1887, poet, balladmaker and politician.
Pelletan, Camille, 1849—1916, publiciste and politician.
Pastoret, Claude-Emmanuel-José-Pierre, chancellor of France.
Peigné, Paul, retired general, Grand Master of the Grand Lodge of France.
Roucher, Joseph-Antoine, 1745—1794, poet of the „Mouths".
Roeltiers de Montaleau, Alex., 1748—1808, initiated 1772, reformer of the Freemasonry.
Romme, Charles-Gilbert, 1750—1795, Membre of the Convention, creator of the republican Calendar.
Ragon, J.-M., 1781—1862, initiated 1803, famous Masonic writer.
Reclus, Elie, 1827, writer and geographer.
Reclus, Elisée, 1830, writer and geographer, author of the Universal Geography.
Saint-Martin, L.-Claude, 1743—1803, writer and philosopher, founder of the theosophical Lodges.
Segur, Philippe, comte de, 1753—1830, senator, earl of the Empire.
Taylor, Isidore-Justin-Séverin, le baron, 1789—1879, traveller and philanthropist, senator and writer.
Voltaire, Fr.-M.-Arouet, 1694—1778, litterary man and philosopher, initiated aux „Neuf Sœurs" Paris.
Vassal, Pierre-Gérard, 1769—1840, experimentalist, writer, general Secretary of the Grand Orient of France, President of the Rite Collegia.
Viennet, Jean-Guillaume, 1777—1868, statesman and writer, member of the French Academy.
Vernet, Horace, 1789—1863, french painter.
Vernet, Claude-Joseph, 1714—1789, famous marine painter.

Sweden

Bernadotte, J.-B., 1763—1844, french general, Grand Master of the Swedian Order.
Swedenborg, Emmanuel, 1688—1772, founder of a Masonic system.
Svensen, Hermann-Benjamin, 1909, distinguished Mason.

Denmark

Munster, T.-C.-C.-H., 1761—1830, initiated 1784, Bishop of Kopenhagen, archæologist.
Orsted, Hans-Christ, 1777—1851, initiated 1812, experimentalist.
Rask, Rasmus, 1787—1832, famous linguist.
Thorwaldsen, B., 1770—1844, danish statuary.
Waechter, Eberhardt Baron von, 1747—1825, Ambassador of Denmark at Ratisbonne, of the „Strict Observance".

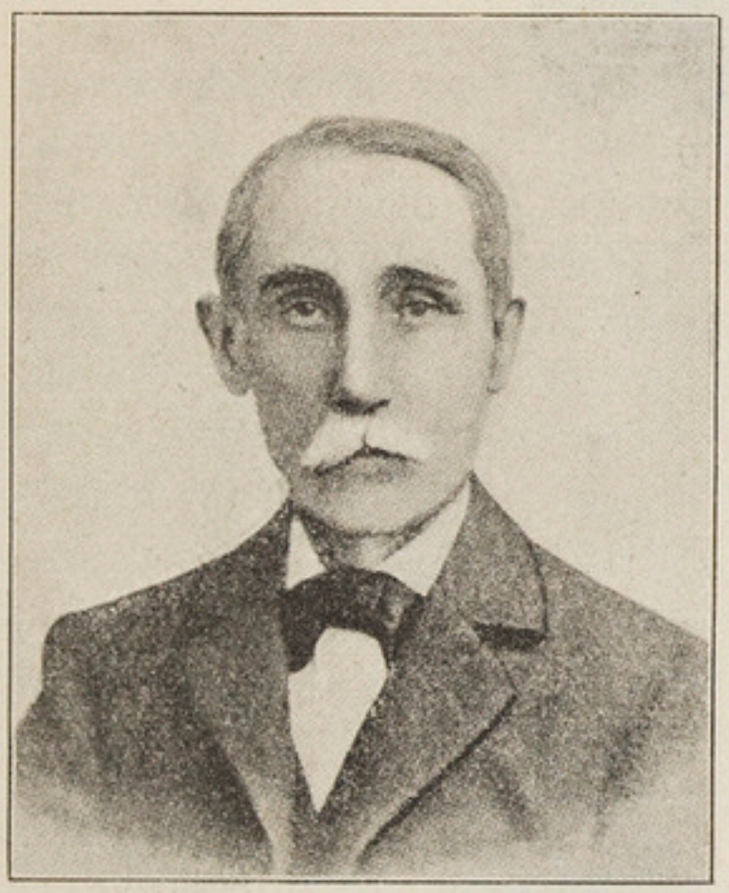
Germany

Andreä, Jean-Valentin, 1586—1654, alchimist.
Albrecht, Henri-Christophe, 1763—1800, initiated 1785, Masoncic writer.

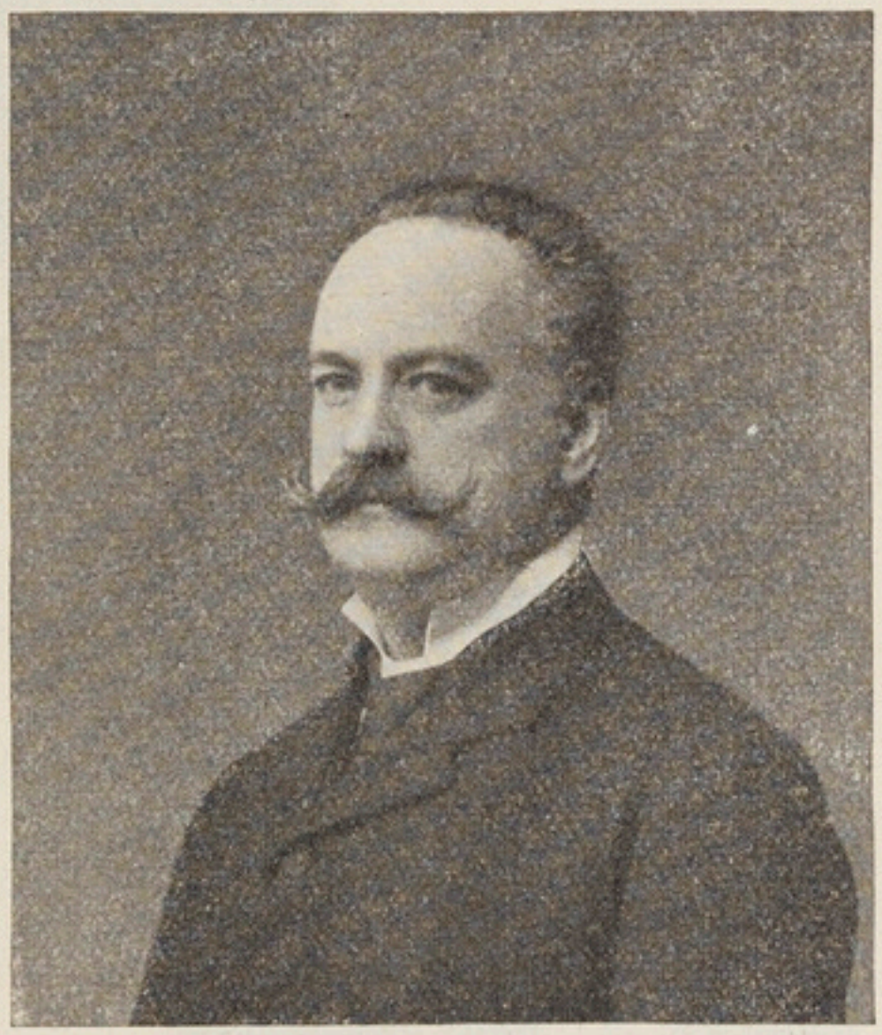
Astor, Joh.-Jakob, 1763—1848, philanthropist.
Ascher, Ch.-Guillaume, 1798—1864, initiated 1824, criminalist.
Auerbach, Berthold, 1812—1882, initiated 1838, writer and german patriot.
Abt, Franz, 1819—1885, initiated 1853, author of cantates and songs.
Amster, Moritz, 1831, philanthropist.
Aigner, Ludwig von (Abahr), 1840, Masonic writer.
Bielfeld, Jakob-Friedr., 1717—1770, merchant.
Bode, Jean-Joachim-Christophe, 1730—1793, initiated 1791, Masonic writer.
Bieberstein, Christ.-Adam, Marschall von, 1732—1786, soldier.
Beckmann, Johann, 1739—1811, founder of the technology.
Beyer, Georg-Fried.-Eberhard von, 1739—1818, counseller of finances.
Brühl, Alois, 1739—1793, General.
Blücher, G.-E., 1742—1819, initiated 1782, hero of Waterloo.
Boumann, Mich.-Friedr., 1747—1803, high functionary.
Bürger, Gottfr.-Aug., 1748—1794, initiated 1775, poet.
Bellermann, Johann-Joachim, 1754—1842, theologian.
Blumauer, Alois, 1755—1798, initiated 1781, poet and writer.
Böttiger, Karl Aug., 1760—1835, scholar.
Börne, Louis, 1786—1837, initiated 1809, Masonic writer.
Buck, Heinrich-Wilhelm, 1796—1879, physician.
Bechstein, Louis, 1801—1860, initiated 1842, poet and writer.
Brabbee, Gustave, 1822, initiated 1848, Masonic historian.
Bruysch, Henri-Ferdinand, 1827—1894, egyptologue.
Bärenstein, Horst de, 1838—1893, initiated 1860, historian.
Comenius, Joh.-Amos, 1592—1670, philosopher and pedagogue.
Claudius, Matthias, 1740—1815, initiated 1774, popular writer.
Campe, Johann-Heinrich, 1746—1818, writer.
Campe, Joachim-Henri, 1746—1818, philosopher and educational man.
Castillon, Fried.-Gustave-Ad.-Maximilien von, 1747—1814, professor.
Chamisso, Adalbert, 1781—1838, poet and naturalist.
Claudius, Matthias, 1815, popular writer.
Carus, Julius-Victor, 1823, zoologist.
Cronemeyer, Eberhard, 1842—1896, vicar.
Cramer, Auguste-Benvento, apothecary, writer.
Daries, Jorgh-Georg, 1714—1791, philosopher, writer.
Ditmar, Gottfr.-Rud., Baron von, 1716—1795, founder of the Masonry in Luxembourg.
Dalberg, Ch.-Theod.-Antoine-Marie de, 1744—1817, member of the Order of the Illuminate.
Dräseke, Joh.-Heinr.-Bernard, 1774—1849, famous protestant orator.
Dachröden, Cäsar-Karl-Ludwig von, 1808—1882, soldier.
Dalen, Charles von, 1816—1879, initiated 1848, D^r in philosophy, author of the Calendar.
Eckleff, Karl Friedr., 1723—1789, physician.
Erdmann, Otto-Linné, 1804—1869, chemist.
Fessler, Aurélien-Ignace, 1756—1839, initiated 1783, réformer of the Rite Royal York in Berlin.

Fichte, Jean-Gottl., 1762—1814, german philosopher.
Ficke, Gottf.-Aug., 1808—1887, merchant and Masonic writer.
Freiligrath, Ferdinand, 1810—1876, initiated 1842, poet and politician.
Funkhänel, Otto-Ed., 1810—1865, initiated 1839, advocat and Masonic writer.
Findel, Gottl.-Joseph-Gabriel, 1828—1905, initiated 1856, Masonic writer.
Fischer, Jules-Robert, 1829, initiated 1857, Masonic writer.
Ficke, Hugo, 1840—1912, Grand Master of the Grand Lodge of Bayreuth.
Gogel, Jean-Pierre, 1728—1782.
Goethe, Jean-Wolfgang, 1749—1832, initiated 1780, poet and litterary man.
Gagern, Carlos, Freiherr, 1826—1835, soldier.
Hund, Baron Charles-Gotthelf, 1722—1776, initiated 1741, promotor of the Order of the „Strict Observance".
Haydn, Franz-Joseph, 1732—1809, received 1785, musician.
Hippel, Theod.-Gottl., 1741—1796, received 1791, Masonic writer.
Herder, Jean-Gottfr., 1744—1803, initiated 1766, famous philosopher.
Hardenberg, Prince, Ch.-Aug., 1750—1822, prussian statesman.
Hahnemann, Sam.-Chris.-Fred., 1755—1843, inventor of the homeopathy.
Hufeland, Christophe-Wilhelm, 1762—1836, distinguished physician.
Heldmann, Fred., 1776—1838, initiated 1809, Masonic writer.
Herrig, Christ.-L.-Fr., 1816—1889, initiated 1839, pedagogue.
Jordan, Karl, 1700—1745, founder of the Grand Lodge „Aux Trois Globes" in Berlin.
Klopstock, Fried.-Gottl., 1724—1803, poet.
Knigge, Adolphe-Franz-Louis, baron de, 1752—1796, writer, protector of the Illuminism in Germany.
Kotzebue, Aug.-Frd.-Ferd. de, 1761—1819, writer.
Krause, Ch.-Christ.-Fréd., 1781—1832, initiated 1805, writer.
Kloss, Jean-Georges-Burkhard-Franz, 1787—1854, initiated 1805, librarian and writer.
Keller, Ludwig, 1849—1915, Masonic writer, author of „Die Geistigen Grundlagen der Freimaurerei".
Lippe, comte Albert-Wolfg. de, 1699—1748, first german prince received in the Alliance.
Lessing, Gottfr.-Ephraïm, 1729—1781, initiated 1771, philosopher and poet, author of „Ernst und Falk".
Lortzing, Gustav-Albert, 1801—1851, initiated 1826, composer of music.
Liszt, Franz, 1811—1886, initiated 1841, famous pianist and composer.
Mendelsohn, Moïse, 1729—1786, philosopher.
Mesmer, Antoine-Fréd., 1733—1815, inventor of the animal magnetism.
Musäus, Jean-Ch., 1735—1787, initiated 1776, writer.
Mozart, Jean-Wolfg.-Amédée, 1756—1791, famous composer of music.
Mossdorf, Fred., 1757—1843, initiated 1777, Masonic writer.
Müller, Fréd. de, 1779—1849, initiated 1809, Chancellor.
Marbach, Gotth.-Oswald, 1810—1890, initiated 1844, poet and Masonic writer.
Merzdorf, Jean-Fred.-Théod., 1812—1877, initiated 1834, author.
Nicolai, Christ.-Fred., 1733—1811, Masonic writer.

Rückert, Fred., 1788—1866, initiated 1810, lyric poet.
Rittershaus, Emile, 1834—1897, initiated 1863, poet.
Salzmann, Christian-Gotthelf, 1741—1811, professor.
Starck, Jean-Auguste de, 1741—1816, received 1761, orientalist, creator of the Clerical Rite.
Schröder, Fred.-Louis, 1744—1816, initiated 1774, author and actor.
Scharnhorst, Gerard-David, 1756—1813, initiated 1779, Prussian general.
Stein, Herm.-Fred.-Ch. de, 1757—1831, initiated 1777, Statesman.
Schenkendorf, Max-Gottl.-Ferd., 1783—1817, initiated 1813, poet.
Schulze-Delitsch, Hermann, 1808—1883, politician, promotor of associations.
Schmidt, Alexis, 1818, publicist.
Settegast, Hermann, 1819—1908, initiated 1864, Masonic writer.
Schliemann, Henri, 1822—1890, famous archæologist.
Seydel, G.-K.-Rodolphe, 1835—1892, initiated 1853, philosopher, theologian and Masonic writer.
Wiebe, Ewald-Christ, 1715—1759, endeavoured to unify the German Freemas.
Wöllner, Jean-Christ., 1732—1800, initiated 1766, famous rosicrucian.
Wieland, Chris.-Martin, 1733—1813, initiated 1809, philosopher and poet.
Wagner, Alvin-Bruno, 1735—1816, Grand Master of the Grand Lodge Royal York, pedagogue.
Weisshaupt, Adam, 1748—1830, professor, writer, philosopher.
Wedekind, Georg-Chris.-Gotthelf, baron de, 1761—1831, initiated 1785, Masonic writer.
Werner, Zacharias, 1767—1823, author and Masonic writer.
Zinnendorf, Jean-Guill. de, 1731—1782, founder of the Grand Logde of the Freemasonry of Germany and Grand Master of a special Rite.
Zöllner, Jean-Fred., 1753—1804, initiated 1779, Dr in theol., Grand Master.
Zille, Maurice-Alex, 1814—1872, initiated 1847, Masonic writer.



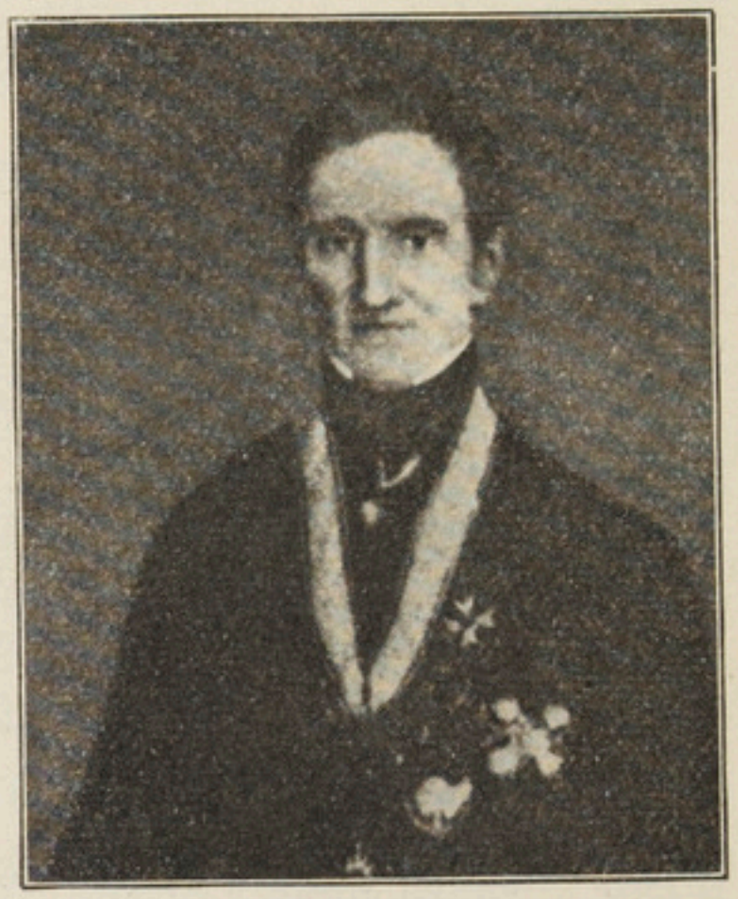
G. V. JOANNOVICS
Grand Master of the Grand Lodge of Hungary
1821—1909



DR. ARPAD DE BOKAY
Grand Master
of the Symbolic Grand Lodge of Hungary

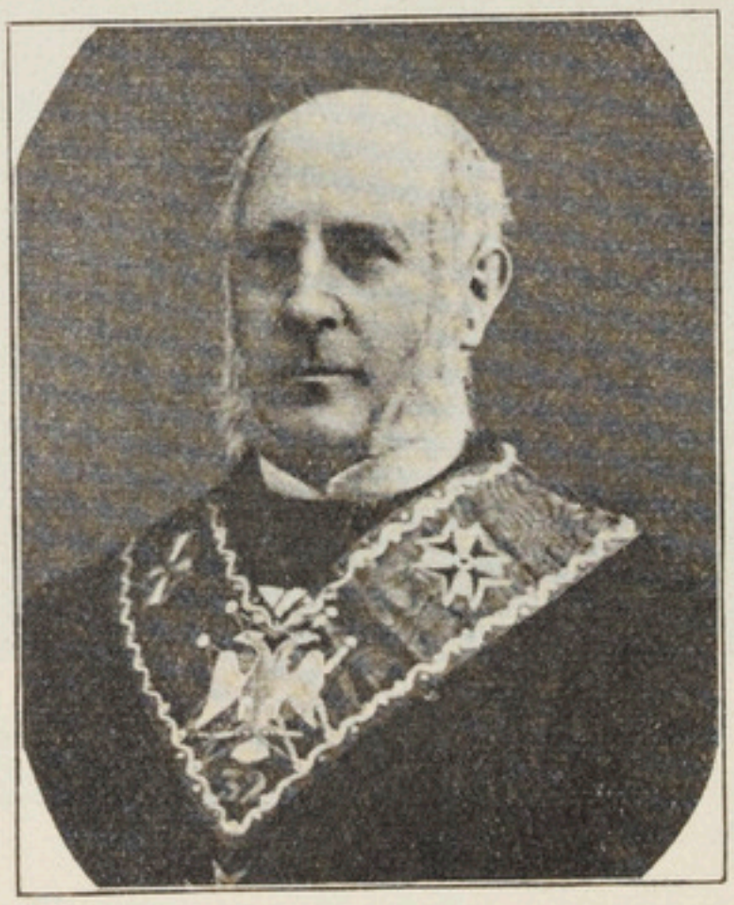
THE GRAND MASTERS OF THE GRAND LODGE OF LUXEMBURG

JEAN-BAPTISTE GELLÉE
1777—1847



MATTHIEU SCHROBILGEN
1789—1883

HIPPOLYTE BARREAU
1799—1877



CHARLES MÜNCHEN
1813—1882

JOSEF JUNCK
1839

Hungary

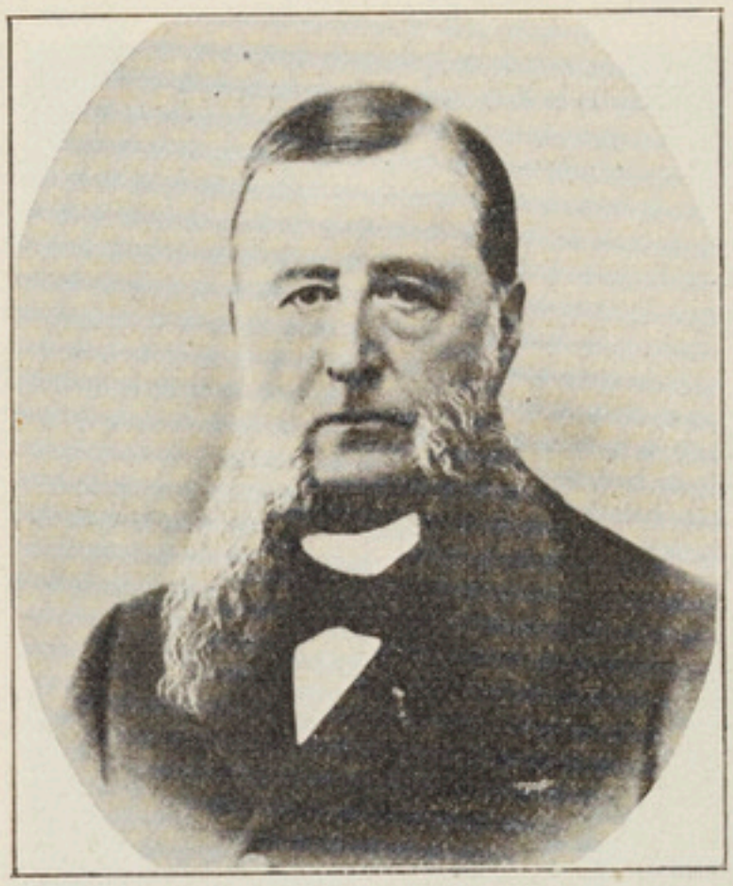
Andrassy, Jules, 1823—1890, Statesman, President of the Ministry.
Berecz, Antoine, 1836—1908, Honorary Grand Master.
Bockay, Dr Arpad de, Grand Master.
Ernuszt, Dr Josef von, Honorary Grand Master.
Fried, Alfred-Hermann, 1864, publicist, Noble price for the peace.
Gelleri, Moriz, publicist.
Horn, Edouard, 1825—1875, publicist, politician.
Joannovics, George, 1821 - 1909, politician, Secretary for public Instruction, member of the Hungarian Scientifical Academy.
Kossuth, L. de, 1802—1894, Hungarian patriot.
Neuda, Max, 1911, Vienna solicitor.
Payr, Edouard, 1843—1913, editor of the publication the Orient.
Rakowsky, Stephan, 1824—1908, politician, Grand Master.
Steinacker, Arthur, 1915, member of the Grand Lodge.
Turr, Stefan, 1824—1908, politician, general, author.
Varady, Sigmund, 1865—1913, philanthrope.

Luxemburg

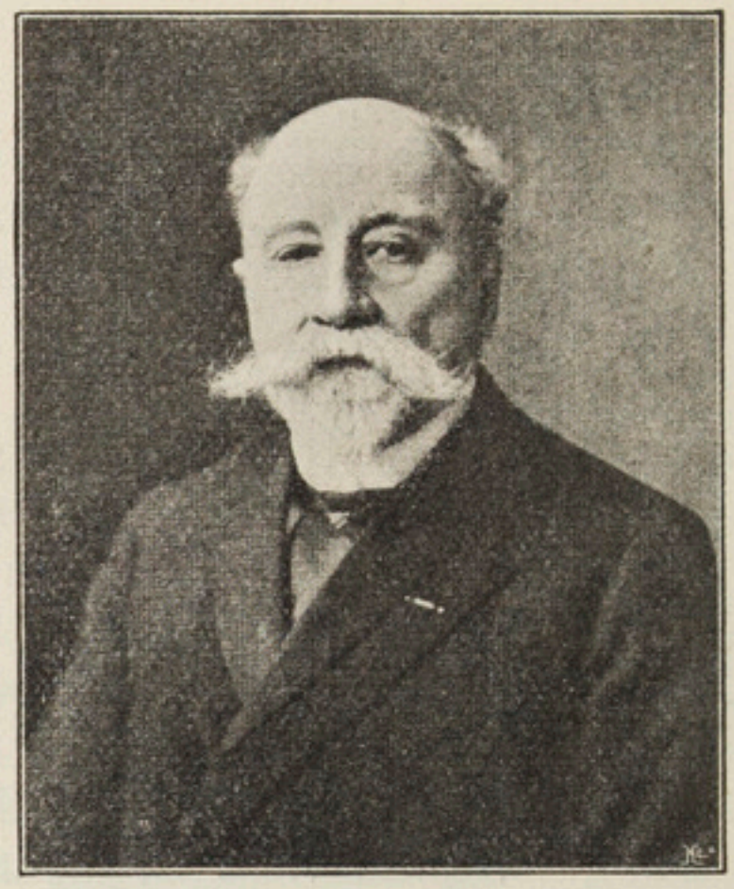
Gellée, Jean-Baptiste, 1777—1847, initiated in 1803, Worshipful Master for 24 years member of Government, philanthrope.
Schrobilgen, Matthieu-Lambert, 1789—1883, initiated in 1814, Worsh. Master from 1849—1866, Gr. Master from 1849—1883, solicitor, counsellor, organizator of the Commons in the Gr. Duchy, philanthrope and author.
Barreau, Hippolyte, 1799—1877, initiated in 1816, professor and author.
München, Charles, 1812—1882, initiated in 1839; the Luxemburg Masonry owes him its existence and development.
Junck, Joseph, 1839, officer in the Railway Department, initiated in 1872, Worshipful Master from 1889—1893, Grand Master from 1890—1894 and 1897—1917.

Netherlands

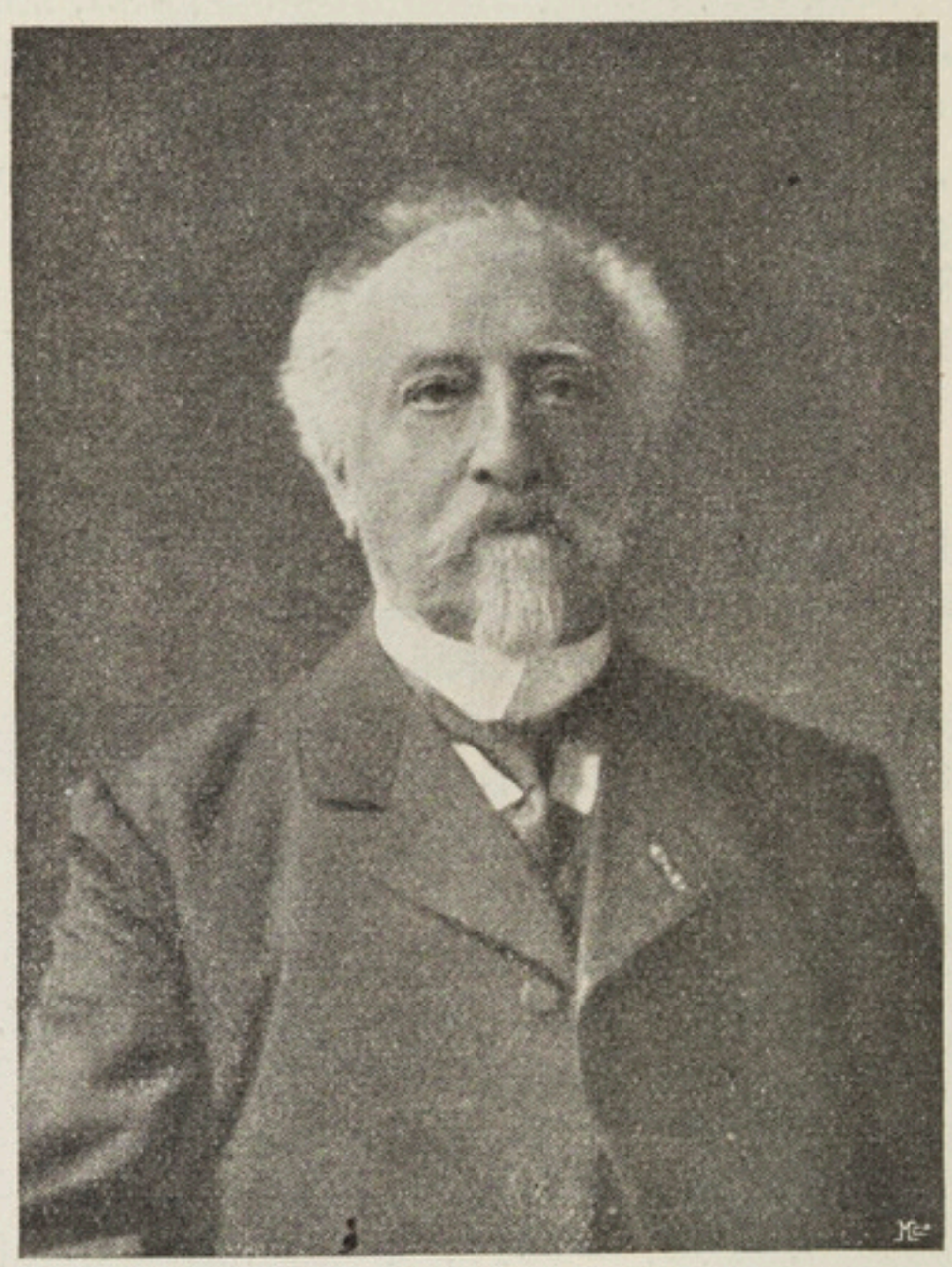
Aersen-Beyeren, Baron van, Grand Master 1756—1758.
Bentinck, count de, Grand Master 1758—1759.
Boetzelaer, baron de, Grand Master 1759—1798.
Teylingen, J. van, Grand Master 1798—1804.
Bijleveld, C.-E., Grand Master 1804—1810.
Bousquet, J., Grand Master 1810—1812.
Barnaart, W.-C., Grand Master 1812—1815.
Reepmaker, M.-W., Grand Master 1815—1816.
Alexander, prince of Orange, Grand Master 1832—1884.
Diggelen, P.-J.-G. van, Grand Master 1885—1892.
Vas Visser, G., Grand Master 1892—1906.
Gijn, Hugo van, S.-M., Grand Master since 1906.
Carpentier-Alting, A.-S., 1837—1915, clergyman, Grand Master, famous orator and writer.
Rappard, Franz Alex, 1867, famous Mason.
Kinderen, M.-Th. der, Pro Grand Master in Dutch West India.
Jan Schouten, Pro Grand Master, masonic poet.



A. VAS VISSER
Grand Master of the Grand Orient for Holland
1892 – 1906



HUGO VAN GIJN
Grand Master of the Grand Orient for Holland
from 1906



A.-S. CARPENTIER-ALTING
1837 – 1915
Writer

Belgium

Defrenne, J.-M., 1767—1848, 1st Grand Master of the symbolic Rite in Belgium.

Facqz, de, 1797—1871, First president of the Court of Cassation in Belgium.

Cordier, Adolphe, 1809—1879, author of an „History of Freemasonry".

Frère Orban, H.-D.-W., 1812—1896, Statesman, was several times prime minister.

Anspach, Jules, 1826—1879, Lord Mayor of Brussels, Worshipful Master of the Lodge „Les Amis Philanthropes".

Bara, Jules, 1835—1900, solicitor, deputy, minister of justice.

Bergé, J.-N., 1835—1911, professor of the University of Brussels, deputy, Grand Master.

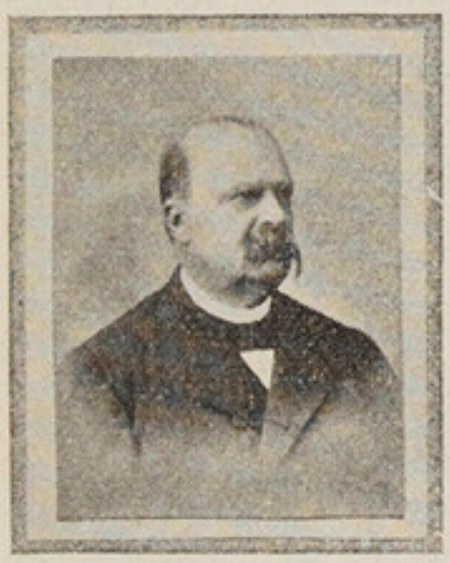
CHARLES MAGNETTE
Barrister, Grand Master

De Mot, Emile, 1835—1909, solicitor, senator, Lord Mayor of Brussels, S. G. C.

De Paepe, Alphonse, 1836—1911, administrator of the Belgish Railways, famous Mason.

Capron, Jules, 1897, gave 40,000 fr. for charitable works and for schools.

Couvreur, August, author, vice-president of the Chamber of Deputies, Grand Master.



HOUZEAU DE LEHAIE
Past Grand Master

Dillens, Julien, famous sculptor, distinguished Mason.

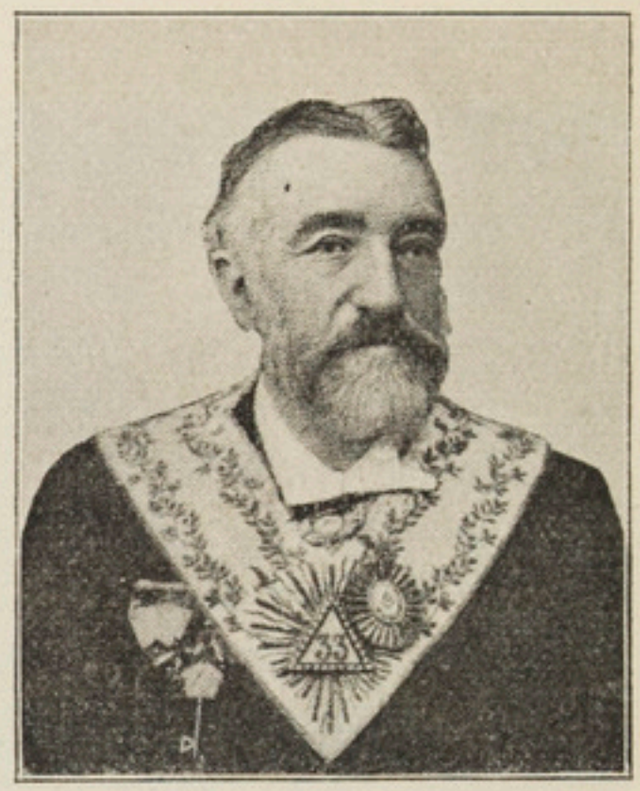
Goblet d'Alviella, count Eugène, professor of the University of Brussels, minister, vice-president of the Senate, Grand Commander of the Supreme Council.

Humbeek, Peter van, 1829—1890, solicitor, minister of the School office, Grand Master of the Grand Orient, Grand Commander of the Supreme Council.

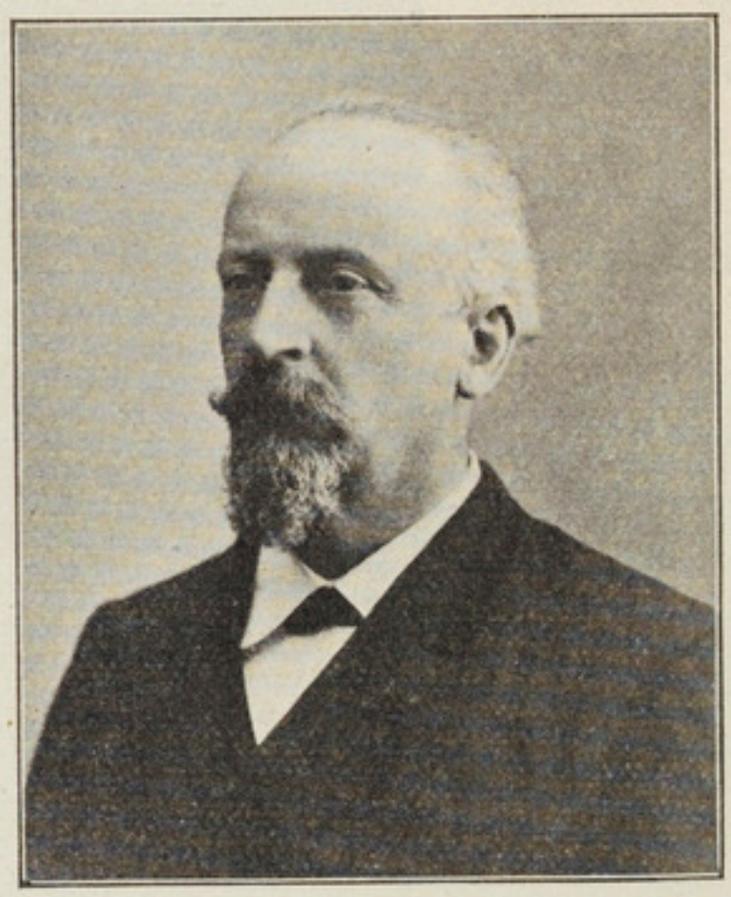
Houzeau de Lehaie, senator and Grand Master of the Grand Orient.

Janson, Paul, famous solicitor, minister, member of Parlament.

PIERRE-EDOUARD VAN HUMBEEK
1829—1890
Barrister, 1st Minister for Public Instruction,
Sov. Gr. Commander

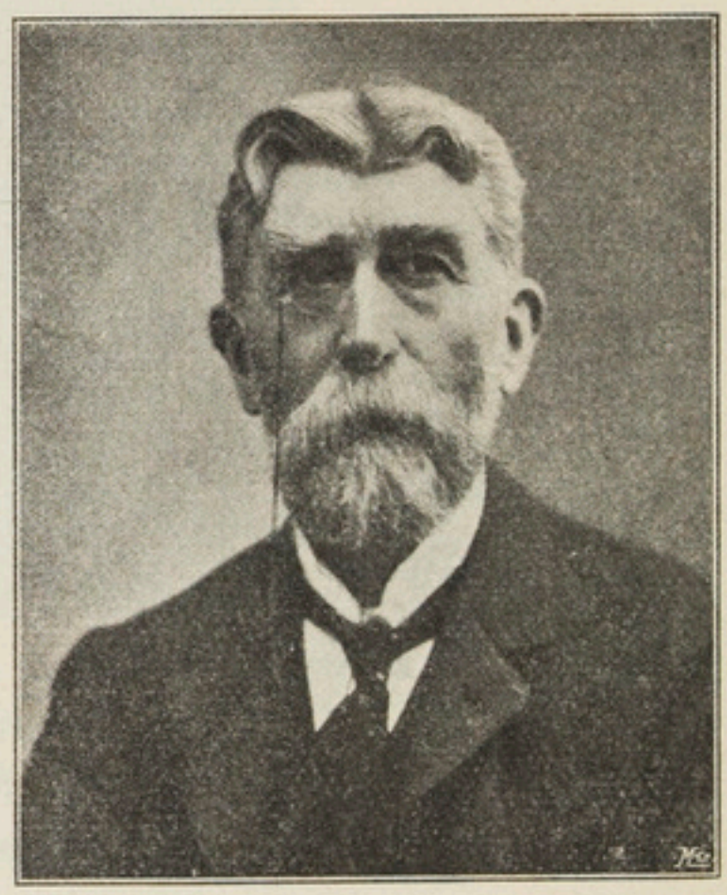


EMILE DE MOT
1835—1909
Lord Mayor of Brussels
Sov. Gr. Commander



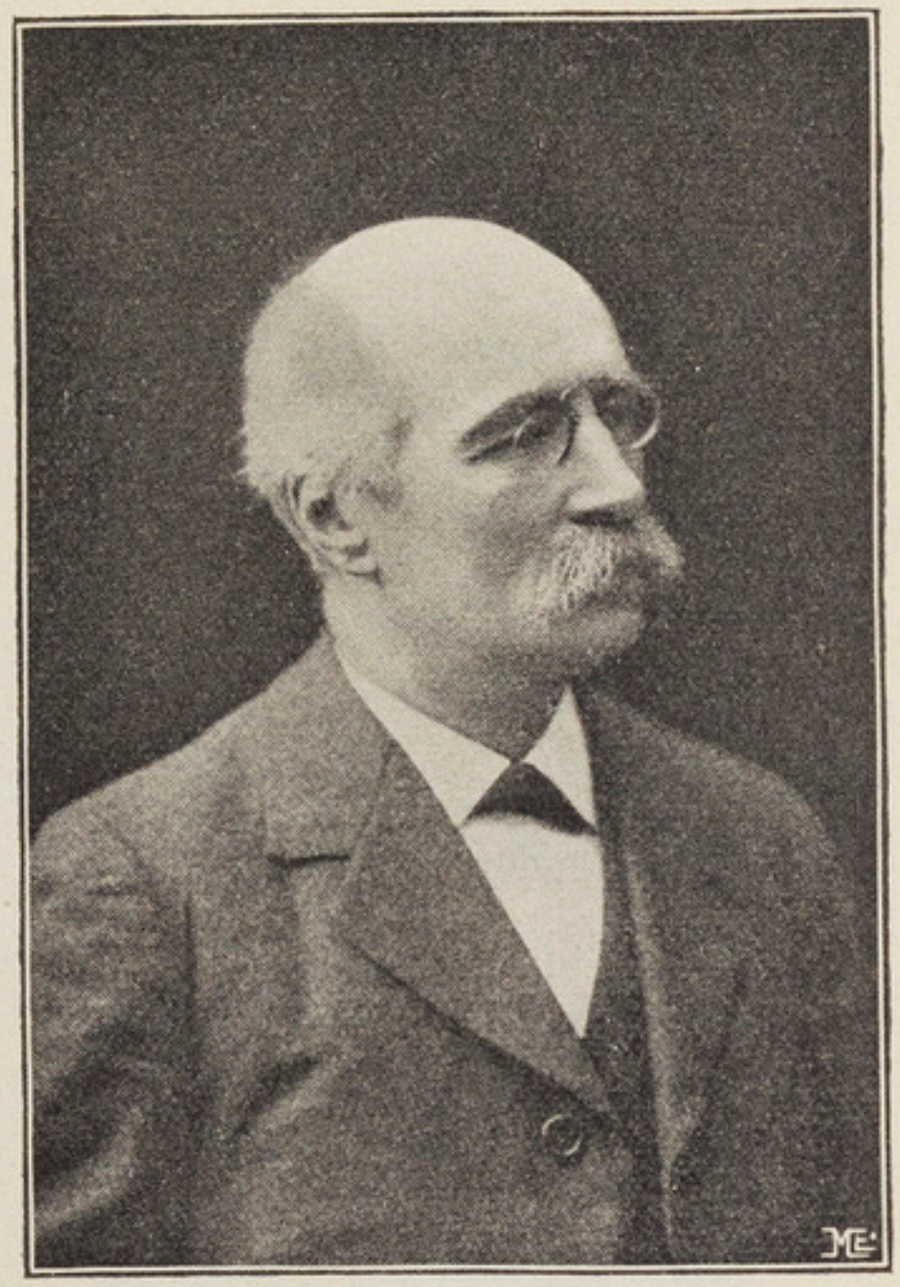
A. SLUYS
Pedagogue

PIERRE TEMPELS
1825
Masonic author



COMTE GOBLET D'ALVIELLA
Sov. Gr. Comm., Grand Master

Jottrand, Gustave, 1830—1906, advocate, statesman and writer.
Lafontaine, Henri, 1854, politician and jurisconsult, Nobel price for Peace, secretary of the Senat.
Lemaieur, Ch.-Henri, 1811—1877, alderman of the town of Brussels.
Magnette, Charles, secretary of the Senate, Grand Master of the Grand Orient.
Metdepeningen, Hippolyte, 1799 to 1881, famous barrister.
Nys, E., professor, author of the "Idées modernes et Franc-Maçonnerie".
Paix de Hubert, Joseph, 1770 coadjutor of the cathedral of Liege, founder of the Lodge, orator.
Pappaert, Henri-Joseph, 1827—1898, judge at the Tribunal, famous Mason.
Potvin, Charles, writer, member of the royal Academy.
Renard, general lieutnant, war minister G. C. of the S. C.

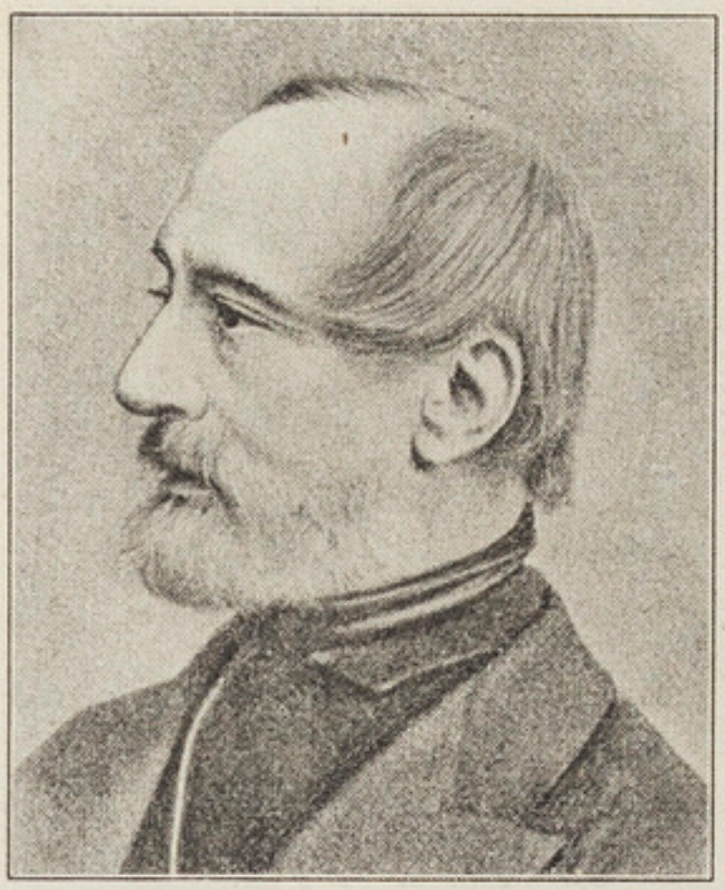


Bro. HENRI LAFONTAINE
Received the prize "Nobel" for Peace, in 1913

Rouyer, J.-Pascal, 1759—1819, installed the Supreme Council of Belgium.
Peeters-Bartsoen, printer, founder of a Masonic litterary price.
Schoor, van Joseph, 1806—1895, advocate, senator, Grand Master.
Stassart, G.-J.-A., Baron de, 1780—1854, Governor of Brabant, Grand Master of the Grand Orient.
Tempels, Pierre, 1825, General auditor, retired Mason, reformer of the High degrees.
Verhaeren, Théodore, 1796—1862, founder of the free University of Brussels, Grand Master.
Welbrück, Prince-bishop of Liege.
Walter, Victor, Head of the primitive Scottish Rite, famous Mason.

Italy

Battelli, Angelo, Martyr of the war 1914—1916.
Crispi, Francesco, 1819—1901, statesman and minister.
Carducci, Giosuè, 1835—1911, poet, senator.
Christoforis, Malachia, 1835 à 1915, physician, syndic of Milan, honorary Grand Master.
Frappoli, Luigi, 1815—1878, geologist, politician, Masonic writer.
Garibaldi, Giuseppe, 1801—1882, general, députy, patriot, apostle of the liberty of the nations.
Guerrini, Olindo, 1916.



GIUSEPPE MAZZINI
1805—1872
Italian patriot

Lemmi, Adriano, statesman, Grand Master, 1885.

Mazzini, Giuseppe, 1805—1872, medicine professor, founder of the Italian unity.

Nathan, Ernesto, statesman.

Romanelli, Giovanni, 1882—1915.

Switzerland

Angerer, Gottfried, 1851—1909, Music-director and professor.

Bluntschli, Jean-Gaspard, 1808—1881, initiated 1834, jurisprudence professor.

Borel, Eugène, 1835—1892, counsellor of state, Head of the Post international Office.

Cuenoud, John, police director, Grand Mastre 1879—1884.

Dunant, Henri, 1828—1910, philanthropist, founder of the Red Cross laureat of the Nobel price.

Daguet, Alexander, 1816, swiss historian and pedagogue.

Ducommun, Elie, 1833—1906, founder of the International Office for the Peace, Nobel price, Grand Master of the Swiss Grande Lodge 1890 to 1895.

Escher, J.-Jacques, 1783—1856, initiated 1811, last Grand Master of the scottish form.

Furrer, Dr Jonas, 1805—1861, first President of the Swiss Confederation founder of the Alpina.

Favon, Georges, 1843—1902, Counsellor of state in Geneva, President of the National Council.

Gelpke, E., Professor of theology, Grand Master 1862—1868.

Girard, Ami, 1819—1900, politician and patriot.

Guillaume, Louis, 1833, physician, professor, Head of the federal Office of statistics.

Gavard, Alexander, 1845—1898, Counsellor of state in Geneva, statesman.

Heldmann, Dr Friedrich, 1770, professor at the University in Berne.

Hottinger, J.-Jacques, 1783—1860, initiated 1813, historian, first Grand Mastre of the Grand Lodge Alpina.

Humbert, Aimé, 1819—1900, writer, plenipotentiary minister in Japan, politician, Grand Master 1871—1874.

Henne am Rhyn, Otto, 1828—1914, initiated 1861, Masonic writer.

Jung, Charles-Gustave, 1793—1864, initiated 1825, professor, second Grand Master.

Jung, Ernest-C., architect, Grand Master 1884—1890.

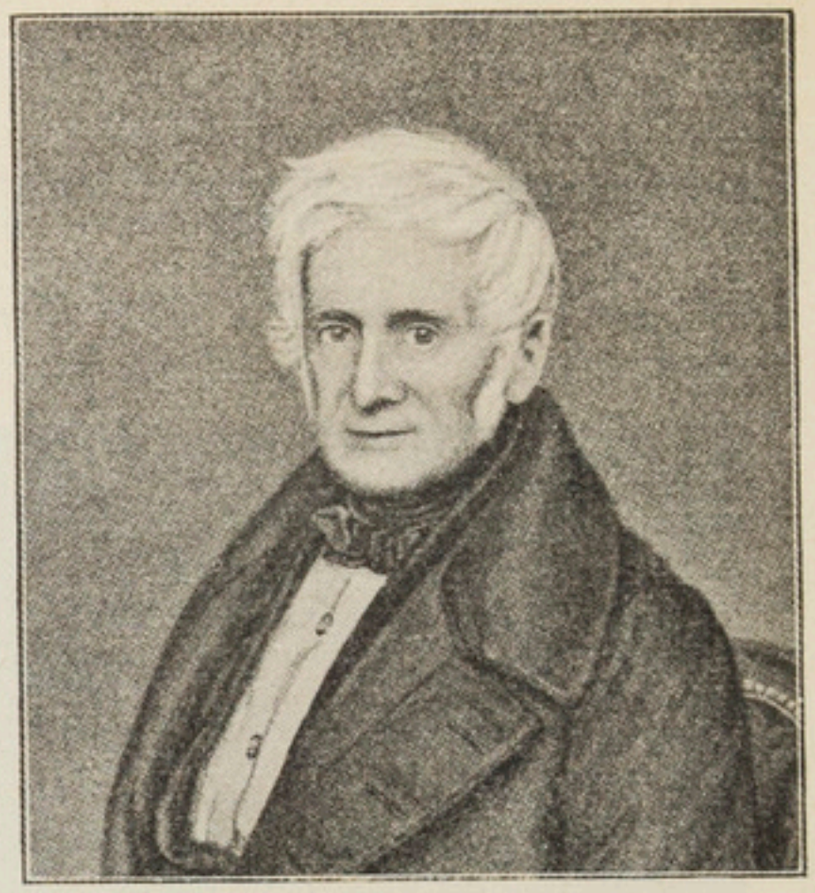
Klaus, Jacques, 1825—1903, founder of the chocolate manufactory Klaus.

THE GRAND MASTERS OF THE SWISS GRAND LODGE ALPINA FROM 1884 TO 1910

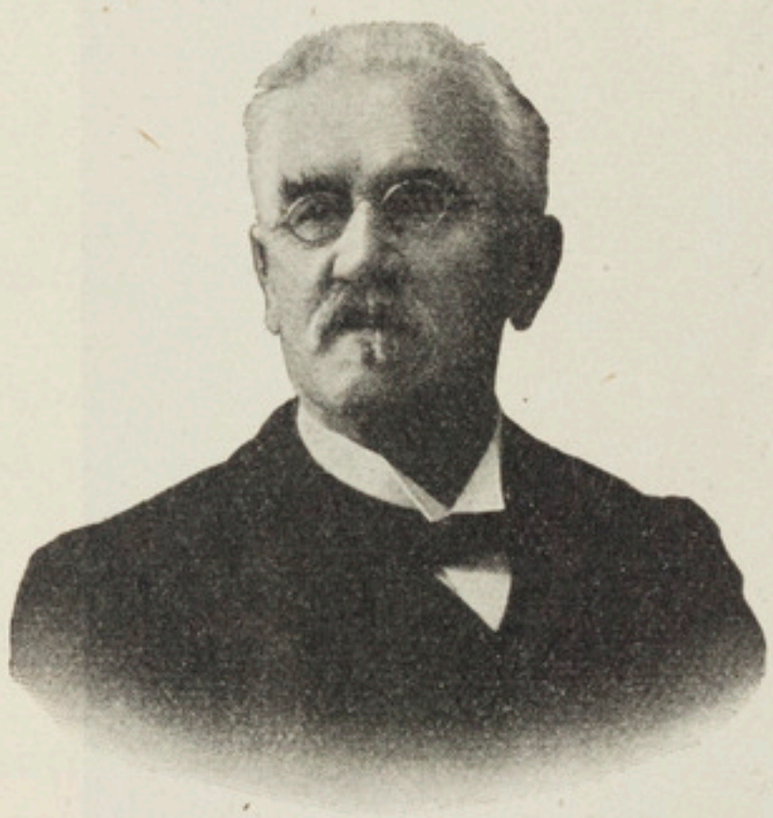
ED. QUARTIER-LA-TENTE 1900—1905 | E. JUNG 1884—1890 | C.-FRED. HAUSMANN 1895—1900 | ELIE DUCOMMUN 1890—1895

DR. H. HÆBERLIN 1905—1910

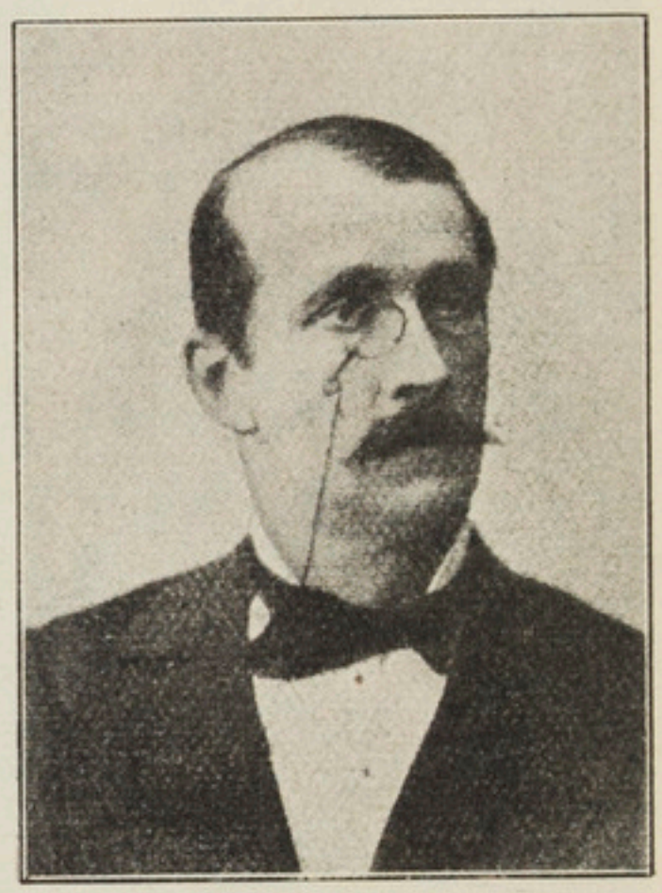
DR. JONAS FURRER
1805—1861
First President of the Swiss Confederation



J.-J. HOTTINGER
1783—1860
First G. M. of the Swiss Grand Lodge Alpina



JACQUES ŒTTLI
Professor
Past Grand Master of the Swiss Grand Lodge



LOUIS RUCHONNET
1834—1893
President of the Swiss Confederation in 1883

OTTO HENNE AM RHYN
1828—1914
Masonic writer

HENRI ZSCHOKKE
1771—1846
Historian

AIMÉ HUMBERT
1819—1900
Grand Master from 1871—1874

Lavater, Diethelm, 1740—1826, initiated 1765, Master of the rectified Rite at Zurich.

Lachenal, Adrien, 1849, lawyer, President of the Swiss Confederation.

Meystre, A.-D., Grand Master 1856—1862.

Morel, Henri, 1838—1912, State-Counsellor, Head of the „International office for the industrial, artistic and literary propriety.

Mansoni, Romeo, 1848—1912, National Counsellor, writer, philosopher.

Ruchonnet, Louis, 1834—1893, State and federal Counsellor, President of the Confederation 1883.

Ruchet, Marc, 1853—1912, federal Counsellor, President of the Confederation 1911.

Ruegg, J.-J., Grand Master 1868—1871.

Sauerländer, Karl, 1806—1868, publisher, Member of the C. A. of the Swiss Grand Lodge.

Schauberg, Joseph, 1808—1866, initiated 1837, lawyer, Masonic writer and editor.

Simmen, Rinaldo, 1849, Counsellor in Tessin and Senator.

DR. FRIEDRICH SCHMID
1850—1916
Physician, Director of the Federal Sanitary Office

Schmid, Friedrich, 1850—1916, head of the federal sanitary Office.

Suchard, Philippe, 1797—1884, founder of the Chocolate Manufacture of the same name.

Tscharner, Charles de, editor, Grand Master 1874—1879.

Tschudy, Baron de, 1724—1769, Swiss historian.

Vincent, Alfred, 1850—1906, Counsellor of State, Delegate of Geneva to the Convent of Geneva.

Zschokke, Joh.-Henri-Daniel, 1771–1846, initiated 1792, writer.

Spain

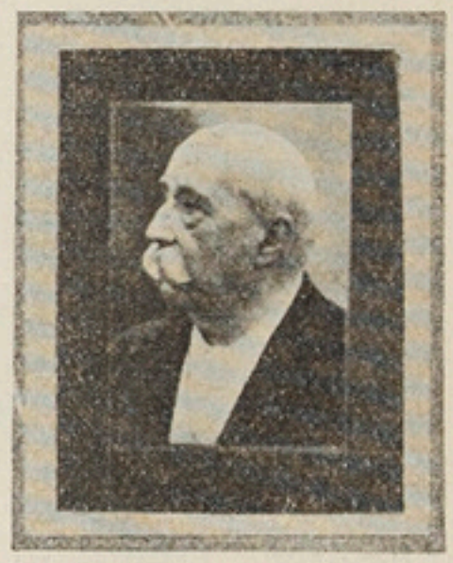
Castelar, Emilio, 1832—1899, writer, orator, and republican politician.

Ferrer, Francisco, 1859—1909, pedagogue, shot as accused of anarchist agitation in Barcelona.

Girod, Jorge, 1909, watch-manufacturer.

Morayta, Miguel, 1833—1917, lawyer, philosopher and professor of universal history in Madrid since 1856, deputy to the Cortès, writer, Grand Master of the Grand Orient of Spain.

Zorilla, Ruiz-Manuel, 1834—1895, Statesman, barrister, deputy to the Cortès and Minister of State.



MIGUEL MORAYTA
Grand Master 1917

Numerous martyrs, victims of the Holy Office, 7 Masters of Lodges are put to death, thousands of Masons are incarcerated.

The following names are worth mentionning:

Aristegni, Antonio. — *Rubio,* Frederico, surgeon. — *Peralta,* Joaquin, general. — *Carrasco,* Manuel. — *Machado,* Antonio.

Prim, Juan, Minister. — *Malcampo,* José. — *Sagasta,* Praxedes-Mateo, were prime-ministers.

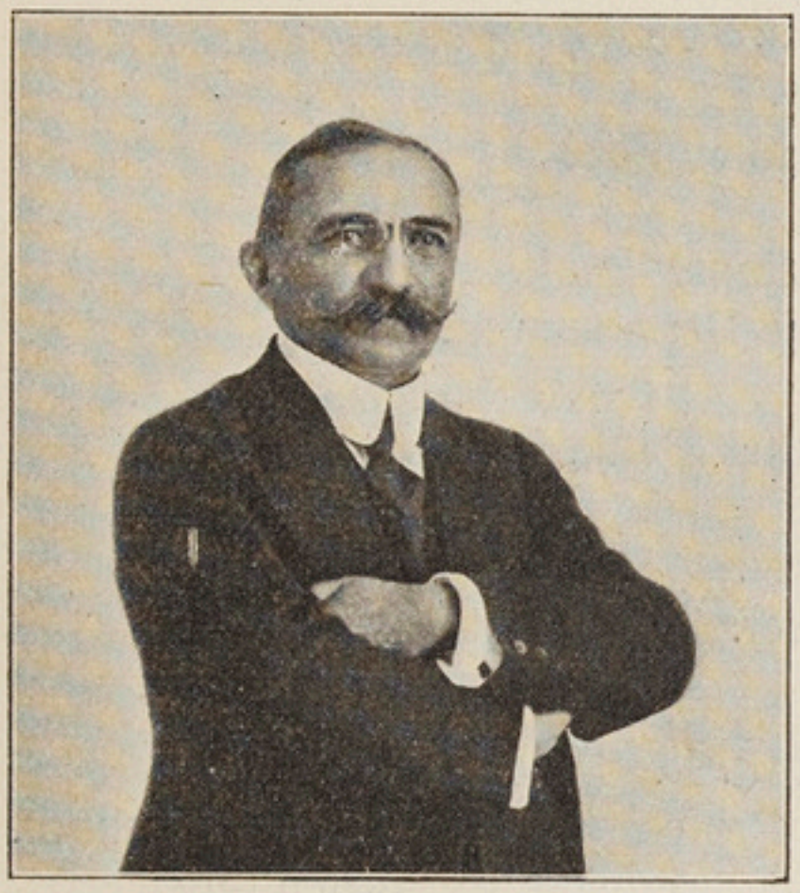
Moret, Segismundo, Minister. — *Martos,* Cristino, President of the Congress. — *Carvojal y Hue,* Grand Master. — *Maisonnave,* Eleuterio, G. Comm. — *Toribio de Ametteo,* General. — *Cautero,* Manuel, ex-minister. — *Blas y Munnoz,* Bonifacio de, Minister of the Restauration. — *Llano y Tersi,* Secretary of the Congress and Grand Master. — *Benitez,* Juan-Moreno, Governor of Madrid. — *Nuñez de Arce,* Gaspar, Minister of the Restauration and poet. — *Santa Marto,* Marquès de, Grand

Master. — *Arias,* Ignacio-Rojo, governor of Madrid and G. Comm. — *Sampere y Miquel,* Salvador, Academician and Historian. — *Firala,* Antonio, Historian. — *Rens y Garcia,* Lawyer.....etc.

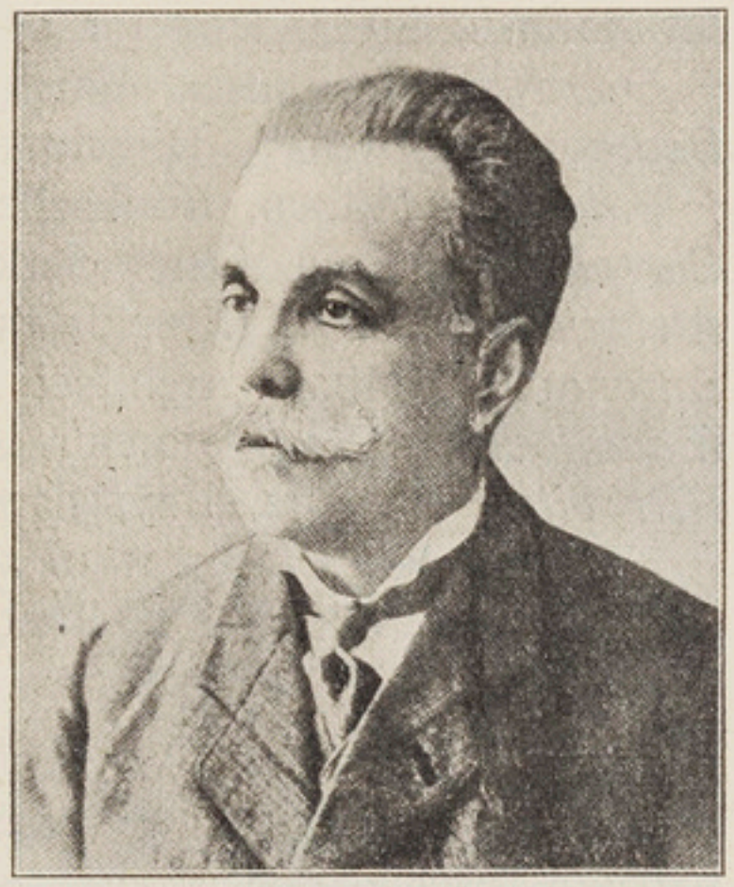
Portugal

More than 600 Brethren, were imprisoned tortured or sent to galley from 1826—1834.

Bonanga, Joao, patriot.
Custos, Jean, *Mouton,* Jacques, *Brusle,* Thomas, martyrs of the Inquisition.
Fontana, José, patriot.
Freire de Andra de Gomez, General, Grand Master in 1816, martyr Mason.
Franza, Nolve, patriot.
Mota, Silveira de, patriot.



JOV. ALEKSIJEVITCH
Grand Chancellor of the Supreme Council of Servia



MAGALHÃES LIMA
Grand Master of the Grand Orient of Portugal

Magalhães, Lima, 1850, Grand Master of the Portuguese Masonry.
Sousa, Don Manuel de, Capitain of the Royal Guard 1744.
Sampaio e Mello, Castro-Sébastien-Joseph, First Grand Master of the Portuguese Masonry 1804.

Servia

Founders and Renovaters of Freemasonry in Servia.
Ist Period, 1800—1868.

† *Prince Michel of Servia.*
† *Katitch,* Voïvode Janko, Tribune of the Servian people.
† *Ferra,* Riggas de, Combattant of the Servian people.
† *Moustapha Pacha,* Combattant, Father of the Servian people.
† *Obradovitch,* Dositije, Philosopher and Minister.
† *Miloutinovitch-Sarailija,* Sima, Poet.

2nd Period, 1875—1890.

† *Josimovitch,* Em., Rector of the University.
† *Valtrovitch,* Mich., Professor of the University.
† *Miloutinovitch,* Dr. Drag., Professor of the University.
† *Vujitch,* Dr. Mich. V., President of the Cabinet Council.
† *Popovitch,* St. R., Minister of Agriculture.
† *Patchou,* Dr. Laza, Minister of Finances.
Milovanovitch, Djoka, Director at the war Office.
Nikolajevitch, Sretomir, President of the Cabinet Council.
Kliedis, Manojlo D., Great manufacturer.
Militchevitch, Douchan, Owner of the Grand Hôtel.

3rd Period, 1890—1903 and 1906—1917.

Weifert, Georges, Great manufacturer.
Stojkovitch, Sreta, Director of the Lyceum.
† *Djordjevitch,* Andra, Minister of Justice.
Bochkovitch, Branko, Director of the National Bank.
† *Valozitch,* Miloch, Bookseller.
Chreplovitch, Pera, Chief clerk in the National Bank.
Aleksijevitch, Jov., Director in the Finance-Departement.
Antonovitch, Milan, Architect.
Manojlovitch, Pera, Director of the National Bank.
Petrovitch, Dr. Sara, Physician.
† *Kalik,* Spira, Professor of the University.
† *Godjevac,* Miloch R., Great Manufacturer.
† *Horstig,* Paul, Colonel.
† *Perichitch,* Dr. Mil. L., Physician.
† *Sremac,* Steva, Professor at the Grammar School.
Stojanovitch, Kosta, Minister of Agriculture.
Nintchitch, Dr. M., Minister of Finances.
Gavrilovitch, Dr. Mich., Plenipotentiary Minister.
Stevanovitch, Drag., Plenipotentiary Minister.
Zoukitch, Micha, General Secretary at the Foreign Office.

J.-S. CEPHALAS
S. G. C. of Greece

Greece

Ypsilanti, Alexandre, Prince, 1792—1828, initiated in 1810, a Greek patriot.
Damaschino.
Rhodocanakis.
Galanis, Emile.
Cephalas, S.-E., S. G. C. of Greece.

Poland

Moszinsky, Auguste, Count, Grand Master of the Grand Lodge of Warsaw.
Gulakowsky, Louis, Grand Master of the Grand Orient of Poland.

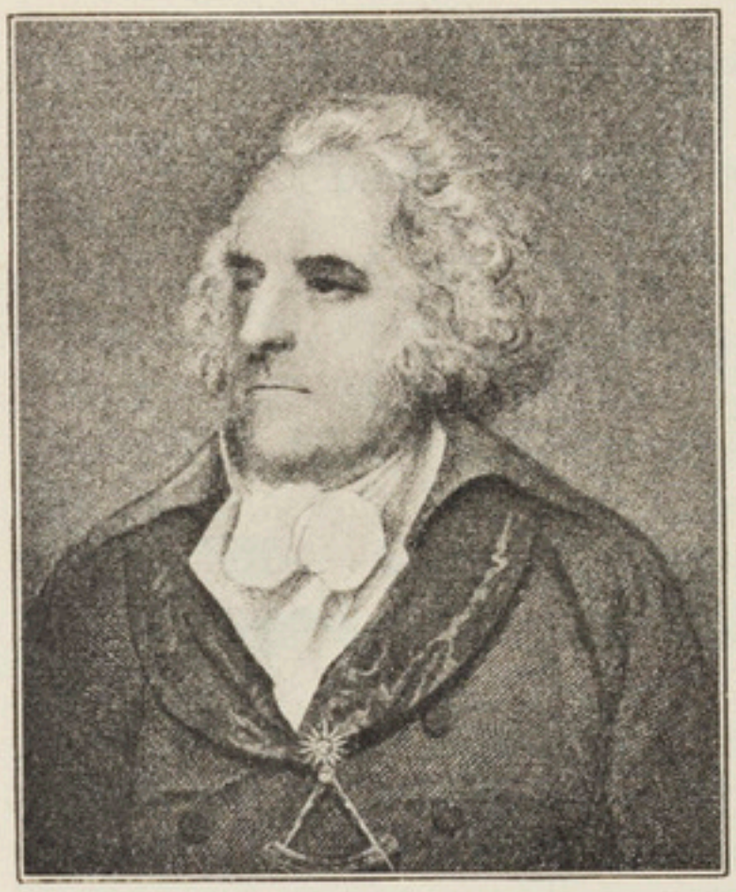
Glaire, Petre-Maurice, 1743—1819, patronized Masonry in Poland and then went to Switzerland.
Mokrakowsky, Andrew, Grand Master of the National Grand Orient.
Potocky, Ignace, Count, Grand Master.

United States

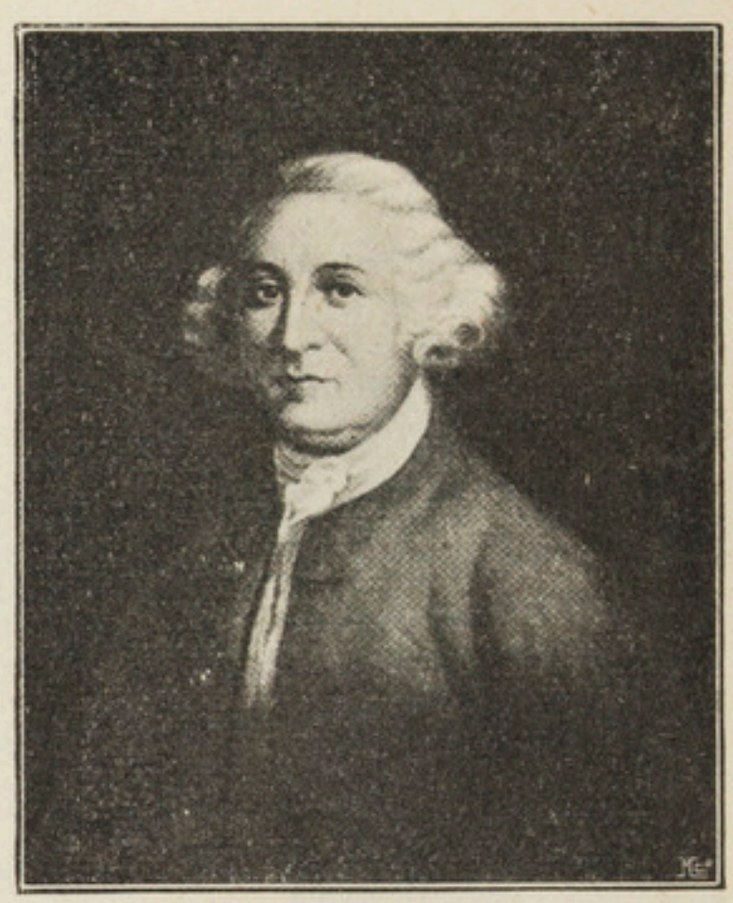
GEORGE-W. BAIRD
1843
Grand Master

Atwood, Henry-C., 1825—1860, famous Mason in New-York.
Bromwell, Pelham-Holmes-Henry, 1823—1903, Judge, Author of Restorations of Masonic Geometry and Symbol.
Baird, George-W., 1843, Rear Admiral of the Fleet of the United States, Grand Master of the Grand Lodge of the District of Columbia.
Clay, Henry, 1777—1852, initiated in 1799, Statesman.
Clinton de Wolf, 1769—1828, Statesman, Grand Master of the Grand Lodge of New-York.
Cleveland, William-F., Historian of the Grand Lodge of Iowa, 1913.
Dalcho, F., 1770 1836, Doctor of medicine, Founder of the Supreme Council of the South Jurisdiction, Masonic Author.
Drummond, Josiah-Haiden, 1827 to 1902, Senator, Attorney general, Grand Master of the Grand Lodge of Maine.
Franklin, Benjamin, 1706–1790, philosopher and Statesman.
French, Benjamin-Brown, 1800 to 1870, initiated 1825, distinguished Mason, G. M., G. S., G. R., district of Columbia.
Gourgas, John - James - Joseph, 1777, initiated 1806, S. G. G. Boston, eminent Mason.
Gleason, Benjamin, lecturer and introducer of the Grand Lodge of Massachusetts 1806–1842.
Harper, Kenton-N., historian of the Grand Lodge of the district of Colombia, 1911.
Homan, William, Masonic author.
Harris, Thaddeus, 1767—1842, Masonic writer of Boston, Grand Secretary of the Grand Lodge of Massachusetts.
Jones, John-Paul, 1747—1792, Admiral, hero of the United States Independance.

GEORGES WASHINGTON
1732–1799

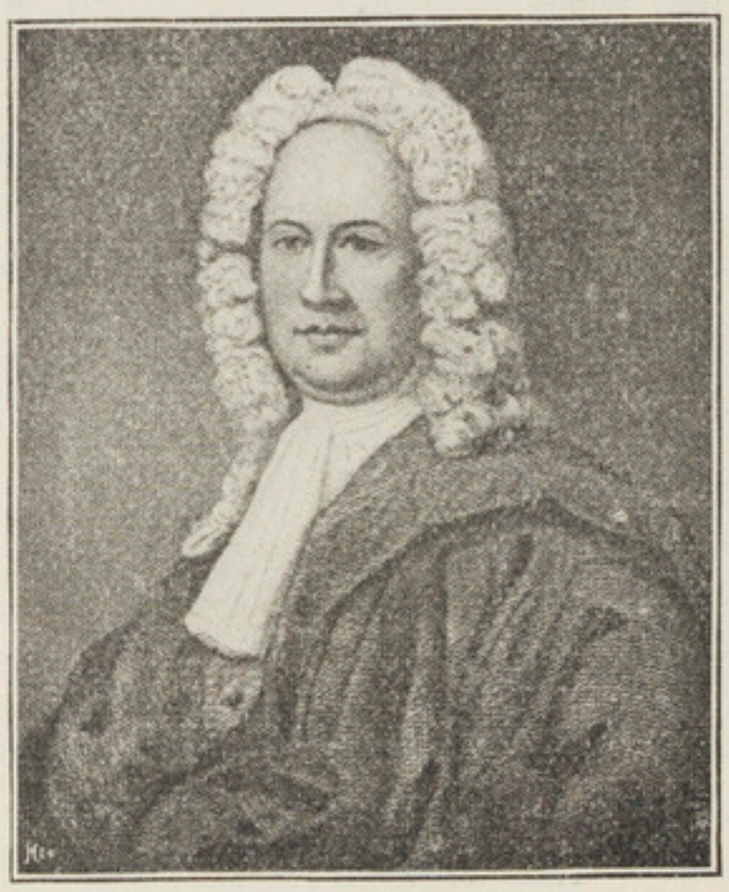


WILLIAM PRESTON
1742—1818

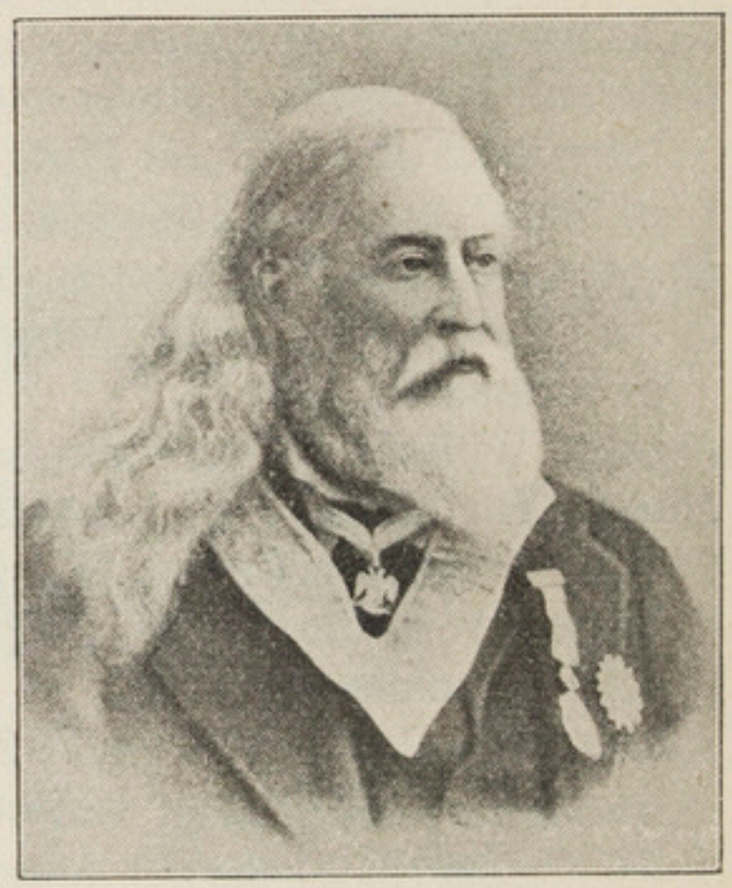


HENRY PRICE
1697—1780

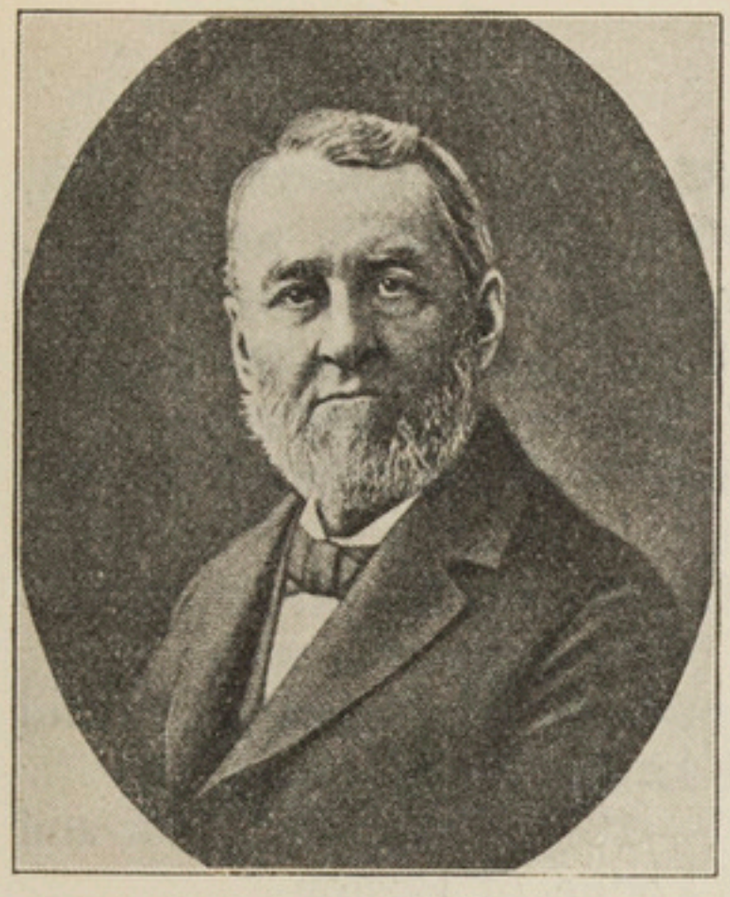
BENJAMIN FRANKLIN
1706—1790



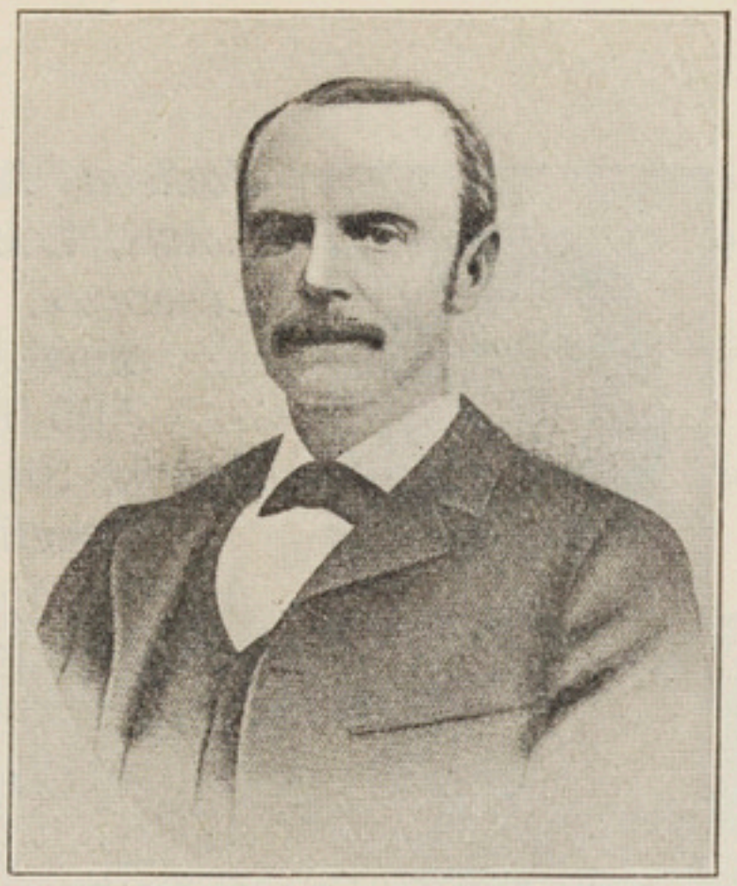
DANIEL COXE
First Provincial Grand Master
in America 1730



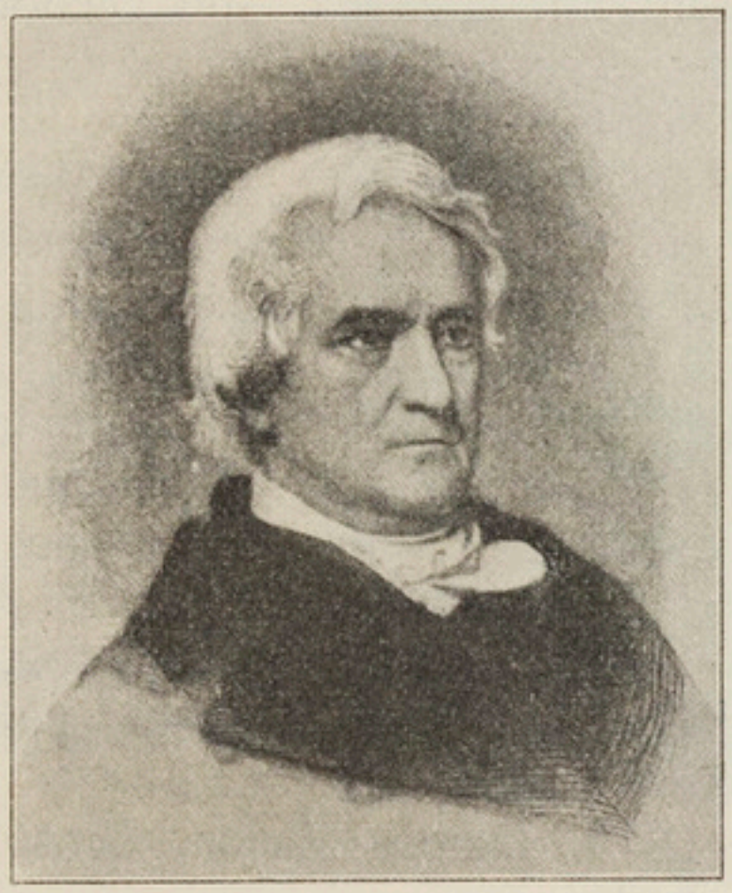
ALBERT PIKE
1809—1891
Poet and Masonic writer



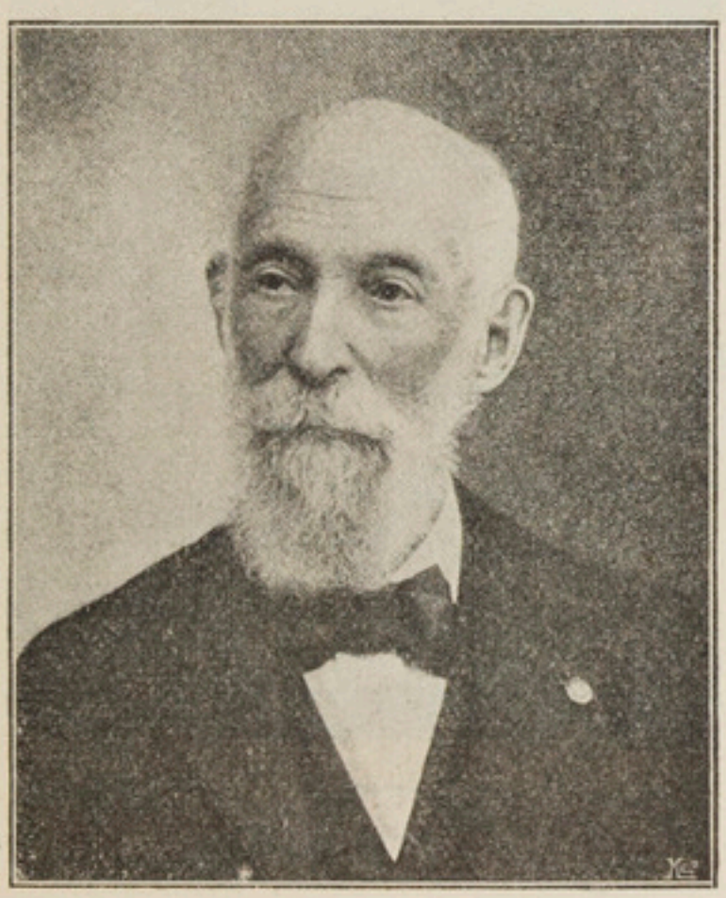
JOSIAS-H. DRUMMOND
Portland
American Masonic author



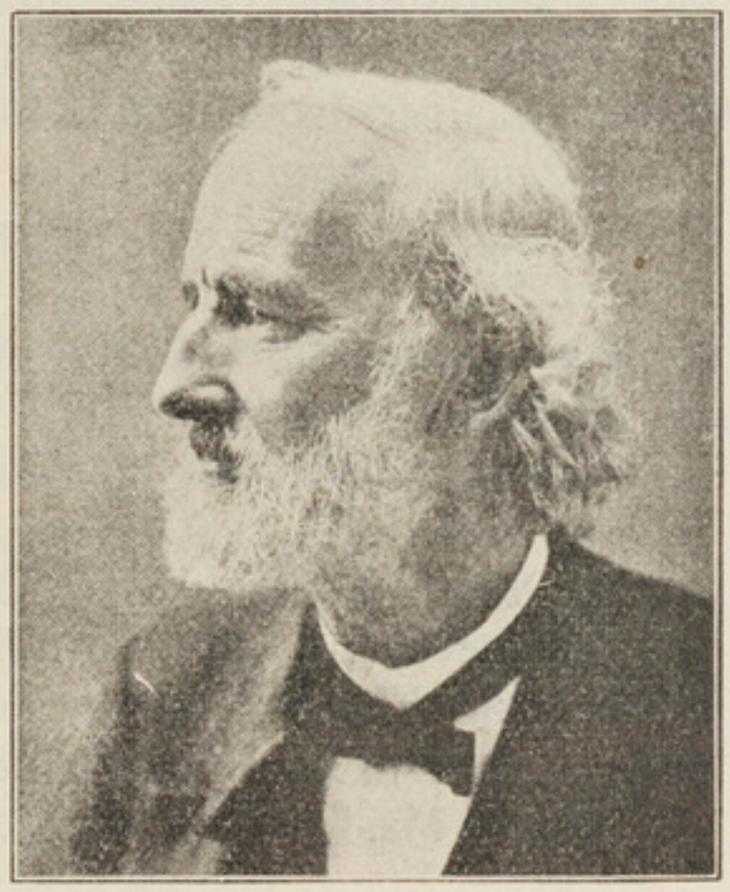
JESSE-B. ANTHONY
New York
American Masonic author



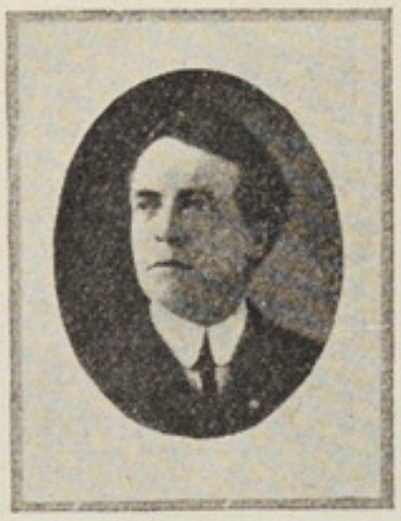
GEORGE-WIFFLIN DALLAS
Vice-president of the U. S. A.
Grand Master of the Grand Lodge of Pensylvania



T.-S. PARVIN
1817—1900
Librarian of the Grand Lodge of Iowa

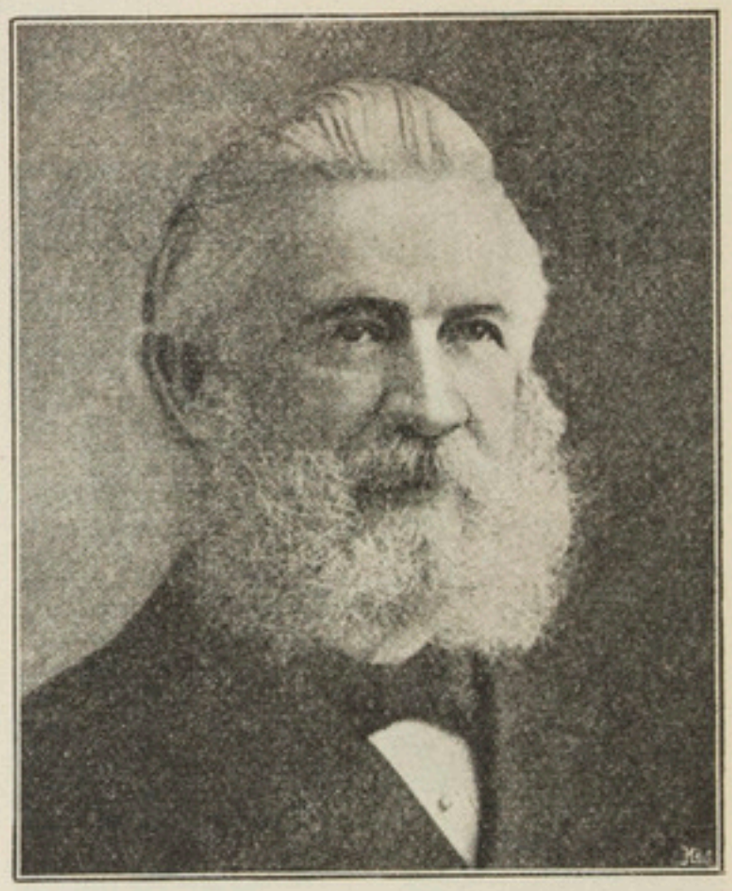


HENRY-PELHAM-HOLMES BROMWELL
1823—1903
Past G. M. of the Grand Lodge of Illinois
Author of "Masonic Geométry"



J.-E. MORCOMBE
Historian

Jackson, André, 1767—1862, president of the U. S. A.
Lewis, Louis, 1799—1890, initiated 1825, pedagogue.
Lawrence, Samuel-Crocker, 1832—1911, American general, Grand Master, S. G. C. (Massachussets), gave 500,000 dollars for benevolence and education.
Morin, Stephen, 1761, founder of the Scottish Rite in America.
Morris, Robert, 1818, Grand Master of the Grand Lodge of Kentucky, Masonic writer.
Mittchell, Jones-W.-S., 1800—1873, publicist, Grand Master of the Grand Lodge of Kentucky.
Moore, Ch.-Wittlock, 1801—1873, masonic author and publicist, Grand Secretary of the Grand Lodge of Boston.
Mc Kinley, William, 1844—1901, president of the U. S. A.
Mackay, Albert-Gallatin Dr, 1807—1881, famous Masonic historian, writer of "General History Encyclopedia, and Dictionary of Freemasonry".
Macoy, Robert, Masonic writer, 1860.
Morcombe, Joseph-E., historian and publicist.
Nickerson, Dwight-Sereno, 1823—1909, Grand Master of the Grand Lodge of Massachussets and Grand Secretary, Masonic historian.
Patton, N.-R., 1907, of Philadelphia, bequeathed 3 millions of dollars to the Grand Lodge of Pensylvania.
Pike, Albert, 1809—1891, philosopher and Masonic writer.
Price, Henry, 1697—1780, founder of the Masonery in the U. S. A., first Grand Mastre of the Grand Logde of Massachusetts.
Polk, James, 1795—1849, President of the U. S. A.
Parvin, Théod., 1817—1901, distinguished Mason, was during 56 years librarian of the Masonic library of Iowa, philanthropist and Grand Secretary of the Grand Lodge.
Palmer, Henri-Louis, 1819, famous Mason, Senator, barrister, president of the legislative body.
Pierce, Frank-William.
Rockwell, William-Spencer, 1804—1865, archeologist, Grand Master of the Grand Lodge of Georgia.
Robbins, Joseph, Grand Master of the Grand Lodge of Illinois.
Roosevelt, Théod., 1858, President of the U. S. A.
Robinson, Frank-Hard, 1855—1900, lawyer fulfilled important public functions, Grand Master of the Grand Lodge of New-York.
Snow, John, 1780—1852, Grand Master of the Grand Lodge of Ohio, founder of the Knights of the Temple.
Scott, Charles, 1811—1861, Masonic writer, Grand Master of the G. L. of Mississipi.



SAMUEL-CROCKER LAWRENCE
1832—1911

Taft, W.-Howard, 1857, Ohio, initiated 1909, President of the U. S. A.
Tannahill, Louis-Théod., 1787—1858, founder of the Grand Lodge of Tennessee, Masonic writer.
Young, Georges, has given 100,000 dollars for the Masonic Home of New York.
Washington, Georges, 1732—1799, hero of the Independance war of the U. S. A., President of the U. S. A.
Webb, Thomas-Smith, 1771, inventor and founder of the American Rite, erronously called York Rite, Masonic writer.

Argentine Republic

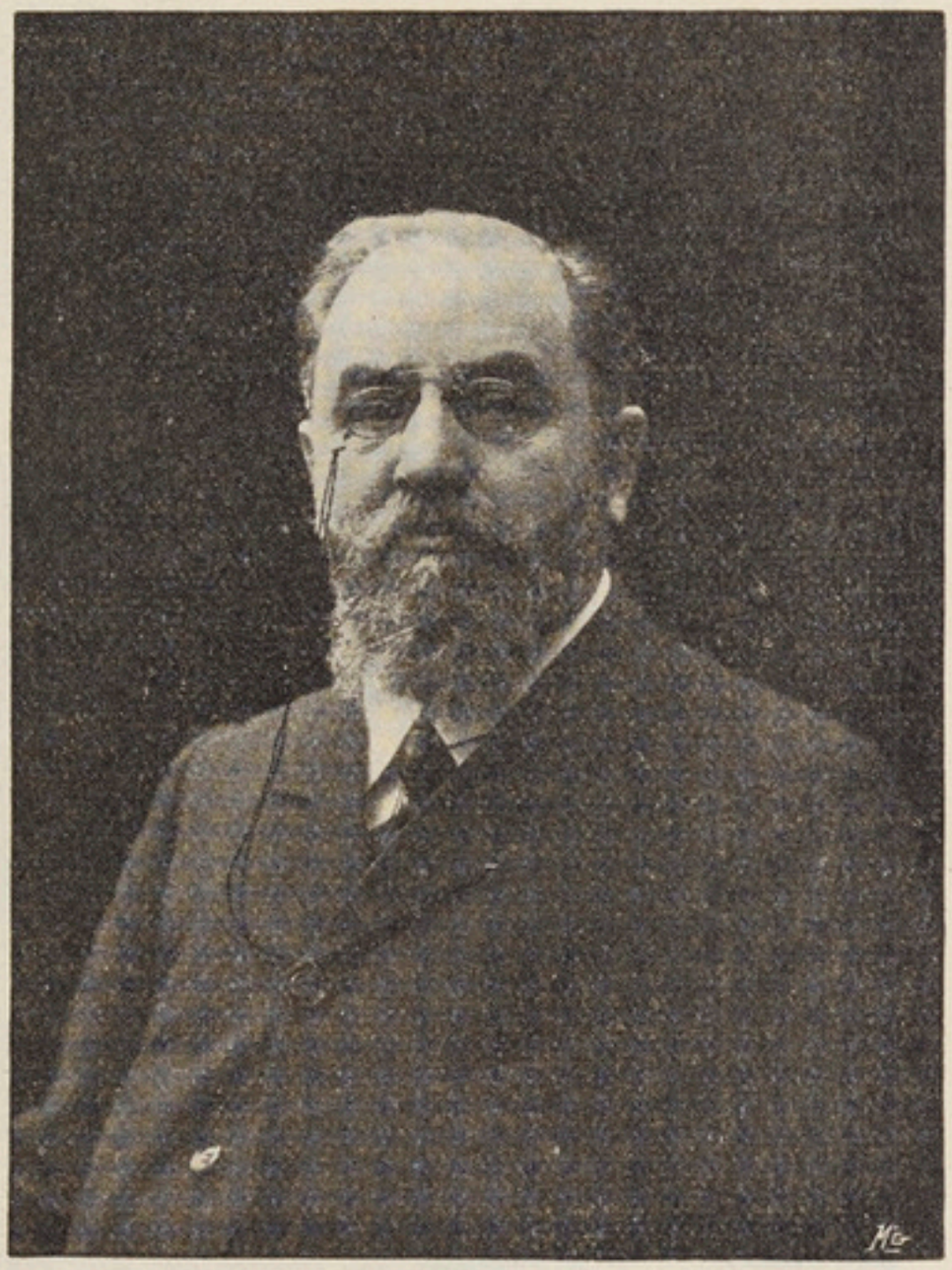
Gouchon, Emile, 1912, S. G. C., Grand Master of the Grand Lodge.

Uruguay

Castro, Carlos de, 1836—1912, barrister Grand Master of the Grand Orient of Uruguay.

Paraguay

Rubio, Dr., 1913, Grand Master of the Grand Orient.



LEON BOURGEOIS
Statesman of France
Delegated at the Conference of The Hague

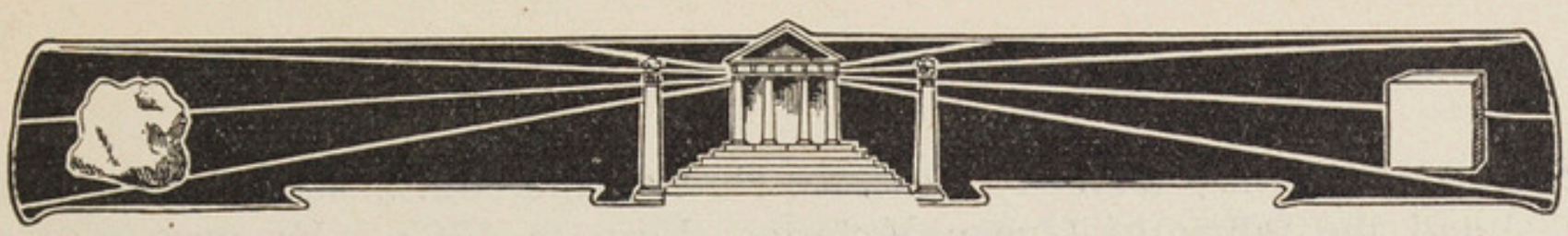
Brazil

Velozo, Dario, Masonic writer.
Silva, Albino, Apostle and Martyr.
Sodré, Dr. Lauro, Grand Master of the Grand Orient and Supreme Council of Brazil.
Valladarès, Dr. Henrique, 1852—1903, Marshal, Deputy, Grand Master.

Cuba

Perez-Rodriguez, Octavio, 1908, S. G. C. of the Supreme Council of Colon.
Castellanos, Manuel, 1848, Doctor of Medecine, Professor at the University.
Miranda, Aurelio, Grand Secretary and Masonic publicist.
Cavrilano, Marquis, Martyr of the Masonry in 1824.

PRESIDENTS OF THE UNITED STATES OF AMERICA
who have pertained to the Freemasonry



FREEMASONS OF ROYAL FAMILIES ETC.

ENGLAND

Frederic-Lewis, Prince of Wales. — The eldest son of Georges II of England and father of Georges III. Born in 1707, died in 1751. Was initiated in a special Lodge in Kew Palace by Désaguliers, Past Grand Master, the 5th November 1737.

William Augustus, Duke of Cumberland. — Second son of Georges II. Born in 1721, died in 1765. Was initiated in 1743.

Edward-Augustus, Duke of York. — Brother of Georges III and second son of Frederic. Born in 1739, initiated in 1765 in the Lodge of Berlin, which became the Lodge „Royal York à l'Amitié". In 1767, he and his two younger brothers received the honorary grade of Past Grand Master of England. He died in September of the same year.

Henry-Frederic, Duke of Cumberland. — Brother of George III. Was initiated in 1767 in the Royal Lodge. In 1782 he was elected Grand Master of England, an office which he kept until his death in 1790.

William-Henry, Duke of Gloucester. — Brother of Georges III. Was initiated in 1766 in the Royal Lodge No 313 by the Grand Master Lord Blayney.

William-Frederic, Duke of Gloucester. — Son of the above-mentioned. Born in 1776, died in 1834. Initiated in the Britannic Lodge No 29 in 1795, by the Grand Master, Earl de Moira.

George-Augustus-Frederic (Georges IV of England). — The eldest son of George III. Born in 1762. He was initiated in 1787 by his uncle, Duke of Cumberland, Grand Master, whom he succeeded in office in 1790. In 1813, he was called to the Regency of the Kingdom. He resigned the Grand Mastership, but accepted the title of „Grand Patron" which he kept until hes death in 1830.

Frederic, Duke of York. — Brother of Georges IV. Born in 1763. He was initiated in 1787 in the Britannic Lodge. He succeded George IV as Venerable Grand Master of the „Prince of Wales Lodge" in 1820, an office which he kept until his death in 1827.

William-Henry, Duke of Clarence (William IV of England). — Brother of Georges IV. Born in 1765. He was initiated in 1786 in the Lodge of Fortitude in Plymouth. In 1827 he succeeded the Duke of York as Venerable Master of the Prince of Wales Lodge and occupied this position till his accession to the throne in 1830. He accepted then the title of „Grand Patron of the Freemasons in England, Scotland and Irland". He died in 1837.

Edward-Augustus, Duke of Kent. — He was the fourth son of George III and the father of Queen Victoria. Born in 1767. He was initiated in 1790 in the „Union Lodge“ in Geneva. In 1813 he was elected Grand Master of the Athol Masons and accepted this office in order to unite the two rival Grand Lodges. When his efforts hat met with success, he resigned the Grand Mastership and suggested as Grand Master for the United Lodge his young brother the Duke of Sussex. He died in 1820.

THE KING OF ENGLAND EDWARD VII
1841—1910

Ernest-Augustus, Duke of Cumberland, King of Hanover. — He was the fifth son of George III and brother of the four above-mentioned. Born in 1781. He was initiated in 1796 in the house of Lord Moira. In 1828 he established in the Kingdom of Hanover an independant Masonic jurisdiction and was elected the First Grand Master of the New Grand Lodge of Hanover. After the death of William IV in 1837 he became King of Hanover and remained Grand Master until his death in 1851.

Georg - Frederic - Alexander - Karl-Ernest-August, Duke of Cumberland. — Georges V of Hanover, son of Ernest-August. Born in 1819. He acceeded the throne in 1851. In 1852 he was proclaimed Protector of the Masonry. He was initiated in 1857, in the „Black Bear Lodge,“ became Grand Master of the Grand Lodge of Hanover, and until his Kingdom was incorporated with Prussia in 1866 he kept his office, and though he was blind, he regularly attended the meetings in the Lodges.

Augustus-Frederic, Duke of Sussex. — The sixth son of Georges III. Born in 1773. He was initiated in the Lodge „Royal York à l'Amitié,“ in Berlin, and became Past Grand Master in England in 1805. He succeeded his brother as Grand Master in 1813 and kept this office until his death in 1843. In 1830 he had succeded his brother William IV as Venerable Grand Master of the Prince of Wales Lodge. Therefore from 1787 to 1843 the Presidents of this Lodge have always been Princes of the Royal blood.

Albert-Edward, Prince of Wales (Edward VII, King of England). — Born in 1841. He was the eldest son of Queen Victoria. Initiated in Stockholm in 1868 by King Charles XV and made Past Grand Master in 1870. In 1874 he received all grades of the Ancient and Accepted Scottish Rite. In 1875 he succeeded the marquis de Ripon as National Grand Master, an office which he kept until his death in 1910.

Arthur-William-Patrick-Albert, Duke of Connaught, the third son of Queen Victoria was born in 1850 and initiated in the Prince of Wales Lodge by his elder brother in 1874. In 1877 he became Senior Grand Warden of England.

Leopold-George-Duncan-Albert, Duke of Albany was the youngest son of Queen Victoria. He was born in 1853 and initiated in the Apollo University Lodge N° 357 in 1874. In 1875 he became Member of the "Westminster and Keystone Lodge N° 10" in London and was elected as Ven. Master in 1877. From 1876 to 1880 he was the Ven. Master of the Antiquity Lodge N° 2, the oldest English Lodge. He died in 1884.

BRO. DUKE OF CONNAUGHT
Grand Master
of the Grand Lodge of England

FRANCE

Louis de Bardaillon de Gondrin (Prince), Duke d'Antin. He was born in 1707. He became Grand Master in 1738 and kept this office until his death in 1743.

Louis de Bourbon (Prince), Comte de Clermont. Born in 1709. He was appointed Grand Master in 1743 and died in 1771.

Louis-Philippe-Joseph de Bourbon, Duke de Chartres, was born in 1747. He became Grand Master in 1771 and was beheaded in 1793.

Joseph-Napoleon-Bonaparte. Born in 1767. He was the eldest son of the Emperor Napoleon. From 1806 to 1808 he was King of Naples and of Sicily and later, King of Spain. He became Grand Master of the French Masonry in 1804 and after 1815 he retired to America.

Louis-Napoleon-Bonaparte, born in 1778 was a brother of Napoleon the First and the father of Napoleon the Third. In 1804 he was nominated at the same time as his brother Joseph, Grand Master of the Grand Orient of France. He became King of Holland in 1808.

Jerome-Napoleon-Bonaparte, Imperial Prince of France, a son of the above mentioned, was born in 1836. He became Mason, and was honorary Member of the Grand Lodge of Denmark.

Joachim Murat, born in 1771 was the brother-in-law of Napoleon the First. He became King of Naples in 1808, and died in 1815. From 1808 he had been Grand Chancellor of the Grand Orient of Italy and Grand Master of the Grand Orient of Naples.

Lucien Murat was the second son of Joachim Murat and a cousin of Napoleon III. He was born in 1803. In 1852 he was appointed Grand Master of the Grand Orient of France and remained in this office until 1861.

Eugene de Beauharnais, Prince of Eichstädt and Duke of Leuchtenberg. — He was born in 1781. In 1805 he became Viceroy of Italy and Imperial Prince of France and was Grand Master of the Grand Orient of Italy. He died in 1824.

GERMANY

Franz-Stephan, Duke of Lorraine. — Was born in 1708. He succeeded his father on the ducal throne in 1729; he married Maria-Thersia Empress of Austria in 1736. He was elected Emperor of Germany in 1745 under the title of Franz the First. He was initiated in 1731 by a deputation of the Grand Lodge of England. During his reign Masonry was permitted in Austria. He was an active member of the First Vienna Lodge, which had been founded in 1742. He became Grand Master of the Austrian Grand Lodge and died in 1765.

FREDERIC THE GREAT
1712—1786
Initiated on 14th August 1738

Charles-Alexander of Lorraine. — A brother of the above-mentioned, was Field-marshal and Governor of the Austrian-Netherlands. He is mentioned as Mason in the year 1747. He was born in Lunéville in 1712 and died in 1780.

PRUSSIA

Frederic II, King of Prussia; 1740—1786. — He was born in 1712 and secretely initiated in 1738. At the death of his father he made himself known as a Mason and founded in his palace in Charlottenburg a Lodge, the Master of which he remained till 1744. He protected the three Grand Lodges which were afterwards founded in Berlin. He is the author of the Grand Constitutions of the Ancient and Accepted Scottish Rite. He died in 1786 the very year those Constitutions were promulgated.

August-William, the Crown-Prince. — He was a brother of Frederic II and the father of Frederic-William II. Born in 1722, initiated in the Royal Lodge in 1740. Died in 1758.

Henry-William. — Was a brother of the two above mentioned princes. He was initiated by the King the same time as his brother August-William, in 1740.

Frederic-William II, King of Prussia, 1786—1797. — A son of Prince August-William, was born in 1744. It is not known when he was initiated. He belonged to the mystical Order of the Rose-Croix and became a protector of the Strict Observance. He died the 18th November 1797.

Frederic-William III, King of Prussia 1797—1840. — A son of Frederic-William II, was born in 1770. After his death they found that he

EMPEROR WILLIAM THE FIRST
1797—1888

EMPEROR FREDERIC III
1831—1888

had been initiated in Paris, in 1814, in a Russian military Lodge under the Presidence of Emperor Alexander I. He was a Protector of the Berlin Lodges.

William the First, King of Prussia in 1861 and German Emperor in 1870. — Was the second son of Frederic-William III. He succeded his elder brother who died heirless. He was initiated in 1840 in a special Lodge, in Berlin, presided over by the three Grand Masters of the three Grand Lodges of Berlin. He died in 1888.

Frederic III, Wilhelm-Niklaus-Karl, King of Prussia and Emperor of Germany. — A son of William I and a son-in-law of Queen Victoria, was born in 1831. He was initiated in 1835 in the Royal Palace by his father in a special Lodge composed of the representatives of the

three Grand Lodges. In 1860 he accepted the National Grand Mastership and after his father had ascended the throne he became Grand Protector of the Masonry. He died in 1888. We see therefore that since Frederic the Second all Kings of Prussia, except Frederic-William IV, were Masons.

BRANDENBURG

Margrave Frederic-Albert of Brandenburg-Schwedt 1705—1762 was initiated in Charlottenburg in 1740. In 1742 he became Superior Master of the Scottish Lodge "Union" in Berlin and in 1761 he was elected Grand Master of the Scottish Lodge "Harmony."

Margrave Henry-Frederic of Brandenburg-Schwedt 1709—1788 was admitted in the Grand Lodge "The Three Globes" in Berlin.

Frederic, margrave of Brandenburg-Kulmbach 1735—1763, was born in 1711. He founded in his Palace in Bayreuth a Lodge which became later on the Grand Lodge "Zur Sonne." He was initiated by Frederic the Great in October 1740.

Frederic-Christian, margrave of Brandenburg-Bayreuth 1763—1769. He was an uncle of the above—mentioned and he succeeded him. He patronized the Lodge in Bayreuth and died in 1769.

Karl-Wilhelm-Friedrich, margrave of Brandenburg-Anspach, was born in 1736 and initiated in 1754. In 1766 he signed the act of Strict Observance in favour of unknown superiors. After 1769 he transferred the Lodge "Zur Sonne" from Bayreuth to Anspach. He died in 1806.

BRUNSWICK

Charles I, Duke of Brunswick, 1735—1780, was born in 1713. He was not regularly initiated but privately instructed in the Royal Art and extended the Masonry in his Principality. He died in 1780.

Ferdinand, Duke of Brunswick-Luneburg-Wolfenbüttel, a brother of Charles I. Was born in 1721 and initiated in 1740. He was appointed Master in Breslau in 1743. In 1764 he became Protector of the Brunswick Lodge and in 1770 English Provincial Grand Master for the Province Brunswick. In 1772 he was proclaimed Grand Master of the Scottish Lodges with the title "Magnus superior ordinis per Germaniam inferiorem." At the head of the Strict Observance System were von Hundt and unknown superiors. Numerous brethren, who disliked to obey unknown superiors, elected Ferdinand Grand Master of the Temple pro tempore, expecting that the real Grand Master would make himself know. The greatest part of the Lodges adopted an organisation, which resembled to the French system, but they kept their grade and their ritual and a merely historical connexion with the Order of the Temple. Ferdinand saw the prosperity and the fall of the Strict Observance. He died in 1792.

Albrecht, Prince of Brunswick-Luneburg, was born in 1725. He was initiated in Brunswick in 1744 and admitted in the "Jonathan Lodge" in Brunswick. He was killed on the battlefield in 1745.

Frederic-August, Prince of Brunswick-Luneburg, second son of Karl I was born in 1740. He died in 1805. In 1769 he signed the act of

Strict Observance and entered the Chapter of Brunswick in 1771. In 1772 he was proclaimed National Grand Master of all Symbolic Lodges of Prussia.

William-Adolf, Prince of Brunswick, the third son of Karl I. Was born in 1745. He entered the Strict Observance in 1769 received the the title of Amicus Ordinis and died in 1770.

Maximilian-Julius-Leopold, Prine of Brunswick, the youngest brother of the two above mentioned princes, was born in 1752; initiated in 1770 in the "Saint-Charles Lodge" he became afterwards Patron of this Lodge. He belonged to the Strict Observance. He was drowned in 1785 whilst he was Ven. Grand-Master of the Lodge "Zum aufrichtigen Herzen" in Francfort on the Oder.

SAXONY

Karl-Christian-Joseph, was the second son of Frederic-August II. King of Poland and Elector of Saxony, was born in 1733. In 1772 he was born in 1733. In 1772 he was nominated Superior et Protector Ordinis in Saxonia in the system of Strict Observance. He died in Dresden in 1796.

Ernest, Prince of Saxony and Courland. In 1763 he founded a Lodge in St. Petersburg.

Albert-Casimir-August, Duke of Saxony-Teschen, the last Governor of the Austrian Netherlands a brother of Karl-Christian-Joseph, was born im 1738 and initiated in Dresden in the Lodge "Zu den drei Schwestern" in 1764. He died in 1822.

Karl-August, Duke of Saxony-Weimar, born in 1757 was initiated in the Weimar Lodge "Amalia" in 1782. He was a friend of Goethe. He died in 1828.

Karl-Bernhard, Duke of Saxony-Weimar, the youngest son of the above mentioned Duke, was born in 1792 and initiated in 1809. He died in 1862.

John-Adolf, Duke of Saxony-Coburg-Gotha was born in 1721. He belonged to the Lodge of Nauenburg in 1750.

Ernest II, Ludwig, Duke of Saxony-Altenburg 1782—1804, was born in 1745. In 1774 he was initiated in the "Cosmopolite Lodge" of Gotha. In 1775 he accepted the Grand Mastership of the National Grand Lodge of Berlin, but he was obliged to resign this office one year later. He died in 1804.

August, Prince of Saxony-Altenburg, a brother of Ernest II, was initiated with him in Gotha in 1774.

Karl-Frederic III, Duke of Saxony-Meiningen. 1729—1743. He was initiated in Molsdorf in 1741 by a deputation of the Grand Lodge "The Three Globes" of Berlin. Just afterwards he founded a Lodge in Meiningen.

Ludwig-Ernest, Prince of Saxony-Meiningen 1762—1783, a nephew of Karl-Frederic III. Born in 1754. He was initiated in the Lodge "Charlotte zu den drei Nelken" in Meiningen in 1775 and reached the honours in the system of "Strict Observance."

Georg-Frederic-Karl, Duke of Saxony-Meiningen 1782—1803. Brother of Karl-Frederic III. He was initiated in 1777. In 1793 he presided over the initiation of Br. Günther, Prince of Schwarzburg-Rudolstadt.

Frederic, Duke of Saxony-Hildburghausen, 1780—1826. Born in 1763. He was initiated in 1789 in the Lodge "Karl zum Rautenkranz" in Hildburghausen, a lodge which had been constituted in 1787 by the Grand Lodge of England and became one of the five independant Lodges of Germany.

Ernest II, August-Karl-Leopold-Alexander-Eduard, Duke of Saxony-Coburg. Born in 1817. In 1857 he founded the Lodge "Ernst zum Compass" in Gotha. He is celebrated for his virtue and his talents. He protected Arts and Literature. He was a cousin of Queen Victoria of England and a brother of Albert the Prince consort and nephew of Leopold I. King of Belgium.

HESSIA

Ludwig VIII, Duke of Hessia-Darmstadt. — Born in 1691. Died in 1768. Was a fervent Freemason.

Ludwig-Georg-Karl, prince of Hessia-Darmstadt. — Born in 1749. Died in 1823. He was initiated in 1768. In 1773 he became Grand Master of the National Grand Lodge.

Georg-Karl, Prince of Hessia-Darmstadt. — Born in 1754. In 1778 he introduced in Holland the system of Strict Observance.

Ludwig I, Duke of Hessia-Darmstadt, 1790—1806. — Born in 1753. He was initiated in 1771 in the Lodge of Buchsweiler. He was Master and Protector of the Lodge in Giessen.

Christian-Ludwig, Prince of Hessia-Darmstadt. — Born in 1763. Died in 1834. Initiated in 1778, he was one of the founders of the Darmstadt Lodge "Johannes der Evangelist zur Eintracht".

Frederic-Georg-August, Prince of Hessia-Darmstadt. — He is known as having been a member of the Strict Observance.

Ludwig II, Grand Duke of Hessia-Darmstadt. — 1770—1848. He regurlarly attended the Lodge and was an active member.

Karl, Prince and Landgrave of Hessia-Cassel. — Born in 1744. Died in 1836. Initiated in 1774. During the decline of Strict Observance he founded several Lodges which were considered as Clandestine Lodges. Later on, he begged Christian VII of Denmark to recognize Masonry in his States and to be appointed its Grand Master.

Frederic, Prince and Landgrave of Hessia-Cassel. — Born in 1747. Died in 1837. He was a Dutch Major General and entered the Strict Observance in Cassel in 1777.

William, Prince and Landgrave of Hessia-Cassel. — Born in 1787. He was initiated in the Lodge "Zerubabel" in Copenhagen in 1810.

Frederic-Ludwig, Landgrave of Hessia-Homburg. — Born in 1751. Died in 1820. In 1782 he was initiated for the Congress in Wilhelmsbad, in Philippsruhe, by the Prince Charles of Hessia-Cassel.

Frederic-William, Prince of Hessia-Philippsthal-Barchfeld. — Born in 1831. Took service in the Prussian Navy. He was a member of the Lodge

"Urania" in 1856 and an honorary member of the Grand Lodge "Royal York à l'Amitié" in Berlin.

WURTEMBERG

Friedrich-Eugen, Duke of Wurtemberg, 1795—1797. — Born in 1732. We do not know when he was initiated, but he was the author of several masonic lectures, which were published in 1784 and 1785.

Friedrich-Wilhelm-Karl, Prince of Wurtemberg, 1797—1803, and afterwards Elector and King. — Born in 1754. Died in 1816. He protected the Lodges of Strict Observance. He was the first Ven. Master of the Lodge "Frederica zum Schädel" in Luben (Silesia) in 1778.

Friedrich-Ludwig-Alexander, Duke of Wurtemberg. — A brother of the above mentioned Prince. Born in 1756. Died in 1823. Took service in the Prussian Army and became Field-Marshal. He was initiated in the Berlin Lodge "The Three Globes" in 1776.

Friedrich-Wilhelm, Prince of Wurtemberg. He was a Protector of the Lodge in Stargard from 1775 to 1794.

Friedrich-Heinrich-Eugen, Prince of Wurtemberg. Born in 1758. Died in 1822. He was Lieutenant-General in the Prussian Army. Initiated in a military Lodge, he became honorary member of the two Lodges in Stargard. He died in 1823.

Alexander, Prince of Wurtemberg. Uncle of the Emperor Alexander of Russia. He was initiated in 1808 in the "Phenix Lodge" in Paris.

Heinrich-Friedrich-Karl, Duke of Wurtemberg. In 1810 he was a member of the Lodge "Asträa zu den drei Ulmen" in Ulm.

Paul-Karl-Friedrich-August, Duke of Wurtemberg. Born in 1785. He was initiated in 1805. Died in 1852. In 1818 he was appointed Grand master of Ceremonies in the Ancient and Accepted Scottish Grand Chapter in Paris.

Friedrich-Wilhelm-Paul, Duke of Wurtemberg. Born in 1797. He was initiated in Triers, in the Lodge "Zum Verein der Menschenfreunde" in 1817. He became Ven. Master of the Lodge "Zu den drei Cedern" in Stuttgart and honorary member of the Lodge in Heilbronn. He died in 1861.

Maximilian, Prince of Wurtemberg. Born in 1828. He was initiated in 1861 in the Lodge "Zu den drei Cedern" in Stuttgart.

MECKLEMBURG

Friedrich-Ludwig. Grand-Duke of Mecklemburg-Schwerin. He was initiated in 1818 in the Concordia Lodge in Berlin. He became a member of the Grand Lodge "The Three Globes" and died in 1819.

Adolf-Friedrich IV, Duke of Mecklemburg-Strelitz. Born in 1738. Died in 1794. He was initiated in 1772 by a deputation of the Lodge "Irene zu den drei Sternen" in Rostock. In 1774 he entered the Lodge of New-Brandeburg, of which he remained a member until his death.

Karl-Ludwig-Friedrich, Duke of Mecklemburg-Strelitz, 1794—1815. Born in 1741. Died in 1816. Being still prince he entered the Army in

England and became Lieutenant-General and Governor of Hanover. He was initiated in 1766, entered the Strict Observance in 1767 and became "Superior et Protector Ordinis" in the Electorate Hanover in 1772. In 1780 two years after the Congress of Wilhelmsbad, during the decline of the Strict Observance, he entered anew the regular Freemasonry and was elected Patron of the united Lodges in the Electorate of Brunswick, in the Duchy of Mecklemburg, and the Principalities of Münster, Waldeck and Hildesheim. In 1806 he was appointed English Provincial Grand Master in the Electorate of Hanover and formed there one of the rare Chapters of the Royal Arch, which have existed in Germany.

Ernst-Gottlob-Albert, Prince of Mecklemburg-Strelitz. He was a brother of the above-mentioned Duke. Born in 1742. He became Major-General in the English Army and Governor of Celle in Hanovre. He was a member of the Lodge "Irene zu den drei Sternen" in Rostock, from 1773 to 1785, when he died.

Georg-August, Prince of Mecklemburg-Strelitz. Brother of the two above-mentioned. Born in 1748. He was initiated in Naples in 1768 in the "Vittoria Lodge". In 1773 he became affiliated to the Lodge "Irene zu den drei Sternen" in Rostock.

HOLSTEIN

Friedrich-Wilhelm, Duke of Holstein-Beck. Governor of Berlin. He was initiated in 1740 by Frederick the Great in the Royal Lodge. In 1741 he became affiliated to the Grand Lodge "The Three Globes" and was appointed Vice-Grand-Master, in 1747.

Friedrich-Christian, Duke of Holstein-Augustenburg. He was initiated about 1794 in Hamburg and died in 1814.

Georg-Ludwig, Prince of Holstein-Gottorp. Born in 1719. He became Field-Marshal in the Russian Army and died in 1763. He was initiated in Dresden in 1741, he became a member of the Lodge "Absalon zu den drei Nesseln" in Hamburg, in 1742. The second Lodge "Sankt Georg" in Hamburg was so called in his honour.

Hans, Prince of Sleswig-Holstein-Sonderburg-Glücksburg. He belonged to the Grand Lodge of Denmark and was Past Grand Warden in England.

SCHWARZBURG

Günther, Prince of Schwarzburg-Rudolstadt. He was initiated in 1793 in the Lodge in Rudolstadt of which he remained a member and Patron until his death.

Ludwig-Friedrich, Prince of Schwarzburg-Rudolstadt. Born in 1767. He was initiated in the Lodge "Günther zur Eintracht" in Rudolstadt.

The *Princes Karl-Günther and August of Schwarzburg-Sonderhausen.* 1738—1806, admitted in Leipzig in 1786, belonged to the same Lodge.

REUSS

Heinrich LIV, Prince of Reuss-Lobenstein. Was initiated in 1803 in the Lodge of Rudolstadt. When the Lodge "Archimedes zum ewigen Bunde" was formed in Gera, he became Patron in 1810.

Henry LXVII, Henry LXXII and Henry LXXVI, Princes of Reuss were all three members and protectors of the Lodge in Gera from 1827 to 1867.
Henry XIV and Henry XV, were initiated in Prague.

ZWEIBRÜCKEN AND BAVARIA

Ludwig, Prince of Zweibrücken. We find his name in the list of the members of the fifth province of the Strict Observance.
Maximilian I, Joseph, King of Bavaria. — Born in 1756. He was initiated in the Strict Observance in Strassburg in 1777, whilst he was Colonel in the French Army. But when he was Elector of Bavaria he issued edicts suppressing the Masonry in his domains in 1779 and 1804. When in 1806 the Electorate was transformed into a Kingdom, several little principalities were annexed to it and the old Lodges which they possessed were tolerated through a decree in 1807, under very severe conditions. No Government-Officer, no clergyman, no teacher or professor, was allowed to belong to them and therefore the number of the members was considerably reduced. Maximilian died in 1825.

BADEN

Carl-Friedrich, Landgrave of Baden. — He is mentioned by Dr Lewis of Vienna as having been Grand Master of the National Grand Lodge of Baden in 1856.
Ludwig-Wilhelm-August, Prince of Baden. — Brother of Carl-Friedrich. Born in 1829. He was initiated in Berlin in 1856 and appointed Grand Master of the Grand Lodge „Royal York" in Berlin in 1859.

DENMARK

Frederic VII, King of Denmark, 1848—1863. His predecessors, since Christian VII 1766—1808 were probably Masons. He was initiated in the Lodge "Mary at the Three Hearts" in Odense. When he ascended the throne in 1848 he became Grand Master of the Grand Lodge of Denmark. He adopted for the Danish Lodges the Swedish system, which differs from ours only in the first three grades.
Christian IX, King of Denmark. He received the title of Protector of the Danish Masonry.
Frederic VIII. — The actual King is *Vicarius Salomonis* and Grand Master of the Masonry in Denmark.

SWEDEN

Adolf-Fredrik, King of Sweden, 1751—1771. — Born in 1710. He was Ven. Master of a Stockholm Lodge and received the title of Protector of the Swedish Masonry.
Gustave III, King of Sweden, 1771—1792. — Son of Adolf Fredrik. Born in 1746. During his Grand Mastership Swedish Masonry took a particular form which it has always preserved. He received the title of *Vicarius Salomonis.*
Fredrik-Adolf, Duke of Ostgothland. — Third son of Adolf-Fredrik. Born in 1750. Died in 1803. In 1777 he was member of the Swedish

High Chapter and was received in Turin in the German system of Strict Observance. In 1779 he was Ven. Master of the Military Lodge in Stockholm.

Gustave IV, King of Sweden. — Born in 1778. Deposed in 1809. Son of King Gustaf III. Died in exile in St. Gall in 1837. He was initiated by his uncle Charles in 1793.

Carl XIII, King of Sweden, 1809—1818. — Born in 1748. He was Regent for his young nephew from 1792—1796 and took his place in 1809. He became Grand Master of the Swedish Masonry in 1774 whilst Duke Ferdinand was the *Grand Superior* of the Strict Observance. In 1780 he succeeded his brother Gustaf III as Vicarius Salomonis. In 1811, he founded the Order "Charles XII's Knights." Only Freemasons of distinction could belong to it. He resigned his office as Grand Master in favour of his adopted son the French General Bernadotte.

Charles XIV, Johan, King of Sweden, 1818—1844. — Jean-Baptiste Bernadotte. Born in 1763. In 1806 Napoleon I made him Prince of Ponte Corvo. Charles XIII of Sweden adopted him as his heir. In 1811 he was elected Grand Master and became *Vicarius Salomonis* in 1818, leaving then the Grand Mastership to his son Oscar.

Oscar I, King of Sweden, 1844—1859. — Born in 1799. He became Grand Master in 1818 and *Vicarius Salomonis* in 1844. He kept those two functions until his death.

Carl XV (Ludwig-Eugen), King of Sweden, 1859—1872. — Born in 1829. He was initiated in 1848 and became Grand Master in 1859. Before, he was Ven. Master of the Lodge "Eric." When he became King in 1872, he took the title of *Vicarius Salomonis.*

Nicolas-August, Duke of Dalarne. — Brother of the above-mentioned. Born in 1831. He was a member of the Grand Lodge and of the Grand Chapter.

Oscar-Gustaf-Adolf, Crown-Prince of Sweden and Norway. — Son of Oscar II. Born 16th June 1858. He was initiated on 13th of January 1877 and became Grand Master of the Swedish Masonry.

BELGIUM

Leopold I, Georges-Chretien-Frederic, King of the Belgians, 1831—1865. He was the youngest son of Duke Ernest I of Saxony-Cobourg-Gotha. Born in 1790. He declined the throne of Greece in 1830 but accepted that of Belgium in 1831. He made the Russian campaign against the French from 1813—1815. He resided sometimes in Bern and was initiated there in the Lodge "Zur Hoffnung" in September 1813. He never visited the Belgian Lodges but during all his reign he protected Freemasonry.

HOLLAND

William II, King of Holland, 1840—1849. — Born in 1792. In 1817, when he was Prince of Orange, he was initiated in Brussels in the

Lodge "L'Espérance" in presence of his brother Frederick. He became Ven. Master of this Lodge and attended to its works.

Frederic-William, Prince of the Netherlands. — Brother of the above-mentioned. Born in 1797. He was initiated in Berlin by a deputation of the Grand Lodge "The Three Globes" in 1817. The same year he was appointed Grand Master in Holland. He endeavoured to enrich the Masonic library of the celebrated Dr Kloss, which has been transferred to Hague. He died in 1881.

MISCELLANEOUS

Johann-Carl, Prince of Dietrichstein-Proskau. — He was Ambassador of Austria in Denmark 1765—1775 and initiated in Copenhagen in the Lodge "Three Blazing Hearts." He became Provincial Grand Master in Austria and in 1784 he was elected National Grand Master of Austria.

Franz da Paula, Count of Dietrichstein. — He was Ven. Master of the Austrian Lodge "The True Concord."

Karl-Wilhelm, Prince and Count of Nassau-Saarbrück-Usingen. — Born in 1736. Entered the Strict Observance in 1771 and became Ven. Master of the Biebrich Lodge "Perpetual Unity" in 1779.

Karl-Alexander, Prince of Tower and Taxis. — In 1802 he was a member of the Lodge in Hildburghausen. For several years he managed the Postal service in various States of Germany and in Holland.

Alexander Murusi, Prince of Wallachia. — He belonged to the Strict Observance. He earnestly thought that the Strict Observance had to rehabilitate the Order of the Temple and offered the Duke Ferdinand of Brunswick to recruit 50,000 men in Wallachia in order to conquer again the possessions of this Order.

Kamenamena IV, King of the Sandwich Islands. — He was initiated in 1857 and on this occasion he founded the Queen's Hospital in Honolulu.

Askeri Khan, Prince of Persia. — He was initiated in the Mother Lodge of the Philosophical Scottish Rite in Paris in 1806 by the Historian Thory.

The Maharajah Dhuleep Singh. — Was initiated in Calcutta in the Eastern Star Lodge, 13th March 1861.

Adolf, reigning Prince of Löwenstein-Wertheim-Freudenberg. — Born in 1804. Died in 1860. He was initiated in 1824 in the Lodge "Zur Wahrheit und Freundschaft" in Furth (Bavaria).

Christian-Adam, Marshal von Bieberstein. — Reigning Prelate in Camin. Born in 1732. Died in 1786. In 1770 he was elected Ven. Master of the Lodge "The Blazing Star" in Berlin. He was also a member of the Grand Lodge "The Three Globes."

The three Princes Wilhelm, Ernst and Georg of Solms-Braunfels, were initiated and became fervent Freemasons.

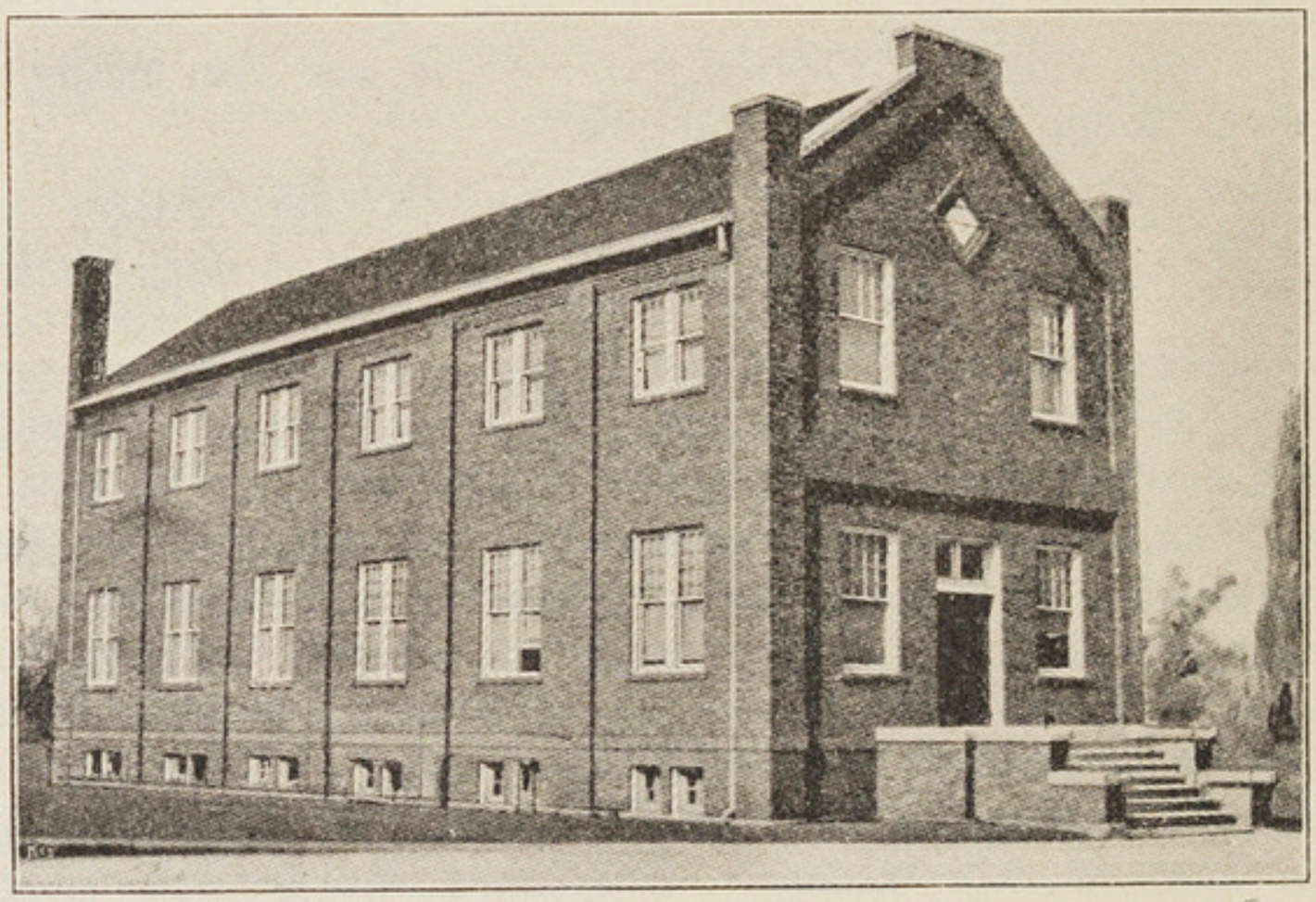
Karl, Prince of Ysenburg. In 180 he was elected Grand Master of the Grand Orient in Baden.

The reigning Prince of Hohenlohe was Provincial Grand Master of Silesia in 1783. In 1808, another Prince of this House was initiated in the Phenix Lodge in Paris with the Prince Alexander of Wurtemberg.

Felix, Prince of Hohenlohe-Oehringen. Born in 1813. He was initiated in 1845 and became honorary member of the Lodge "Zu den drei Cedern" in Stuttgart.

Karl Gustav, Count of Leiningen-Westerburg, was Ven. Master of the Lodge in Grünstadt in 1788.

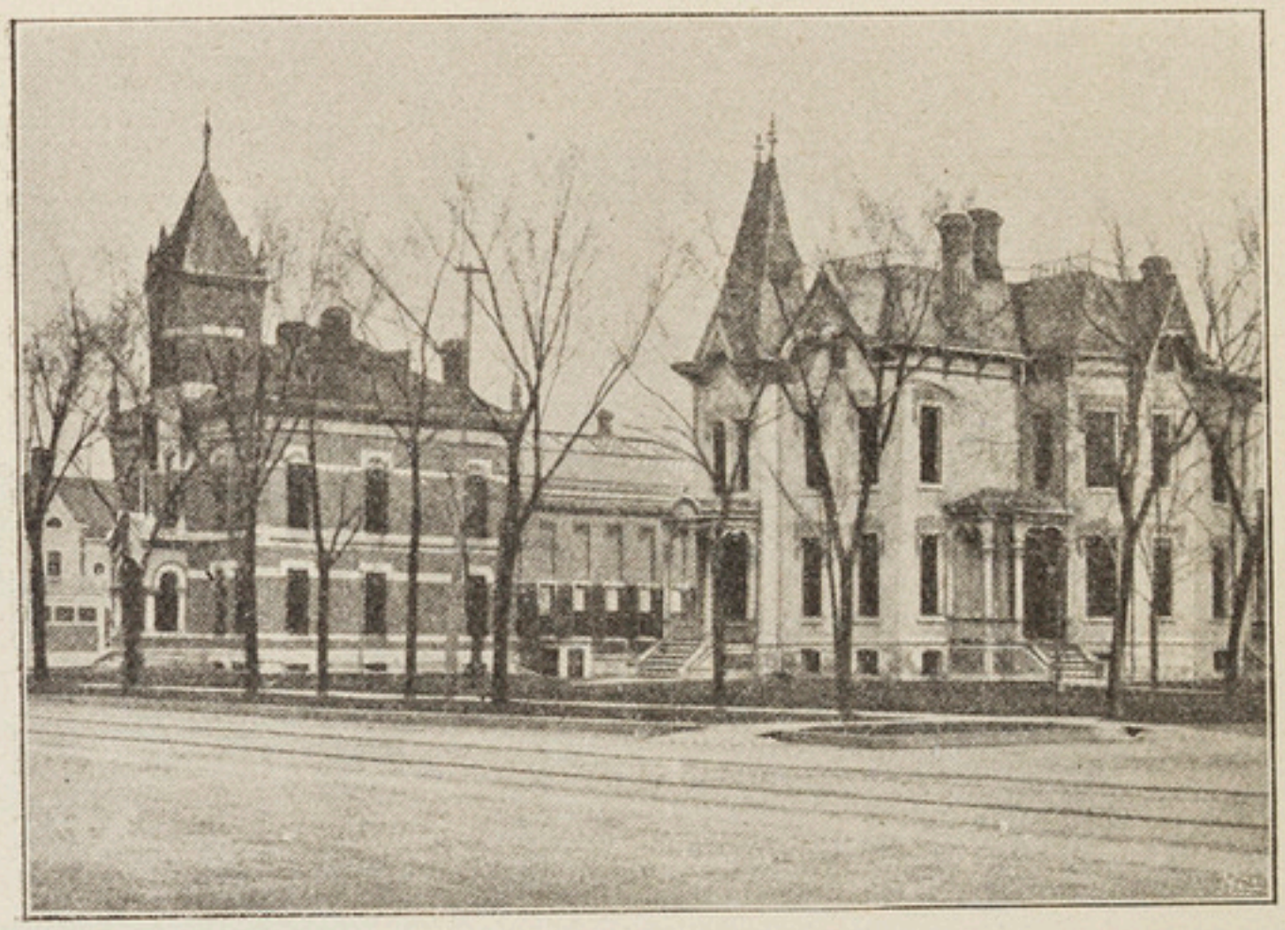
Christian-Karl, the following Count, was the First Warden of the same Lodge and the presumptive heir, Ernst-Wilhelm-Leopold-Karl was also initiated there.



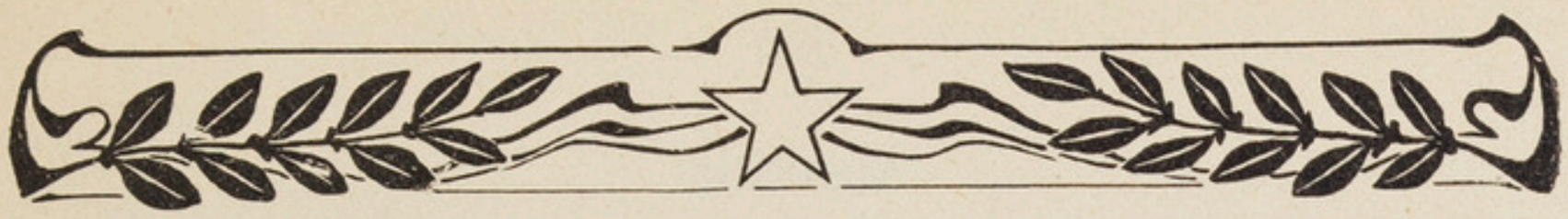
MASONIC TEMPLE OF PARMA
Michigan, U. S. A.

CHAPTER IV

LITERATURE



MASONIC LIBRARY OF CEDAR RAPIDS, IOWA



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Universal Freemason, Vermont Bldg., Salt Lake City (Utah).
Masonic Sun, 131-133 Jarvis Str., Toronto (Canada).
The New Age, sixteenth and S. Streets, NW. Washington C. D.
The Masonic Voice Review, 319-321 South La Salle Street, Chicago (Ill.).
The Builder, by the National Masonic Research Society, Anamosa (Iowa).
Southwestern Freemason, 323 Germain Bldg., Los Angeles (Calif.)
The American Freemason, the Freemason Publishing Co. Storm Lake (Iowa).
Texas Freemason, 106 Fannin Street, San Antonio (Texas).
The Square and Compass, 938 Lafayette Str., New Orleans (Louisiana).
The Virginia Masonic Journal, P. O. B. 542, Richmond (Virginia).
Masonic Home Journal, Masonic Square, Louisville (Kentucky).
Masonic Standard, Masonic Periodicals Inc., Mas. Hall, New York.
The Palestine Bulletin, 150 Fort Str. West, Detroit (Michigan).
Brotherhood, E. A. Crostic, 359 Alexander Av., New York.
Oriental Consistory, 25 Dearbon Str., Chicago.
Light, The Republic Bldg., 5th and Walnut Str., Louisville (Kentucky).
The Gavel, 411 Swetland Bldg., Portland (Oregon).
Grand Lodge Iowa, Iowa Masonic Library, Cedar Rapids (Iowa).
Masonic World, 1407 Milwaukee Av., Chicago (Illinois).
Masonic Token, 37 Plum Str., Portland (Maine).
The Trestle Board, 878 Mission Str., San Francisco (Calif.).
Square and Compass, Lawrence N. Greenleaf, Denver (Colorado).
Masonic Trowel, P. O. B. 287, Memphis (Tennes.).
Duluth Masonic Calendar, Duluth (Minnesota).

Italien: *Il Diritto humano,* 807 Fallowfield Av., Charleroi Pa.
Allemand: *Der Führer,* Max Schmetterling, 42 Bond Str., New York City.

England

The Freemason, at the Freemasons' offices, 5 Whitefriars Str., London E. C.
Miscellanea Latomorum, W. J. Parett Limited, 25 Cecil Square, Margate.

Africa

The Masonic Journal, P. O. B. 2000, Johannesburg (South Africa).

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(1) This list is of course incomplete. We only mentioned the reviews and publications, which are received by the International Bureau for Masonic Affairs. Besides those, there are many papers published by single Lodges.

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The Far Eastern Freemason, P. O. B. 1335, Manila (Philip.)
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Asia

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Rat und Tat, Grindelberg 82, Hamburg 13.
Die Leuchte, Dr. F. Rackhorst, Lennep.
Die Bauhütte, Verlag der A.-G. Bauhütte, Frankfurt a. M.
Der Herold, Franz Wunder, Berlin NW. 23.
Latomia, Paul Mensdorf, Göschenstr. 16, Leipzig.
Der unsichtbare Tempel, E. Reinhardt, Schellingstr. 41, München.
Am rauhen Stein, Fr. Wunder, Berlin NW. 23.
Am Reissbrette, Bruno Zechel, Leipzig.
Auf der Warte, Eug. Schmidt, Zweinauendorferstr. 13, Leipzig.
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Schlesisches Logenblatt, Franz Primer, Sternstrasse 32/34, Breslau.
Mecklenburgisches Logenblatt, Paul Diehn, Rostock.
Die Bruderkette, Joseph Feiner, Abendrotweg 71, Hamburg.
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Bruderhilfe, Richard Boost, Eilenburgerstrasse, Leipzig Mockau.
Hamburgisches Logenblatt, Max Dorn, Hopfensack 17, Hamburg 8.
Bausteine, Alfred Unger, Spandauerstrasse 22, Berlin C 2.

Austria

Der Zirkel, Dorotheergasse 12 II, Wien I.

Hungary

Orient, Podmaniczky utca 45, Budapest VI.

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In Portuguese:

Delta, Rua Jeronymo, Coelho 4, Porto Alegre.
La Maçonaria, Caixa postal 535, Sao Paulo.
Myrto e Acacia, Curytiba, Parana, Brazil.
Messagem, Porto Alegre.
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La Luz de Occidente, San Ignacio 9, Altos, Habana.
Boletin oficial del Gran Oriente de Uruguay.
Boletin oficial de la Masoneria Argentina, Cangallo 2310, Buenos-Aires.
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Boletin oficial de la Republica Dominicana, Santo Domingo.
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La Gran Logia, Apartado 1253, Habana.
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El Faro, Independencia 2064, Buenos Aires.
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Boletin del Gran Oriente de Uruguay, Montevideo.
Le Cadena de Union, Gral Hornes 318, Buenos-Aires.
Boletin oficial, Pretil de los Consejos, Madrid.
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Boletin mensual, Calle Quilmes 339, Caseros (F. C. P.)

In Italian:

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Revista massonica, Ulysse Bacci, Palazzo Giustiniani, Roma.

In Dutch:

Maçonniek Tijdschrift, J. M. Carpentier, Alting, Leyden.
De Vrijmetselaar, D. Ramondt, Balistraat 47 E, 's Gravenhage.
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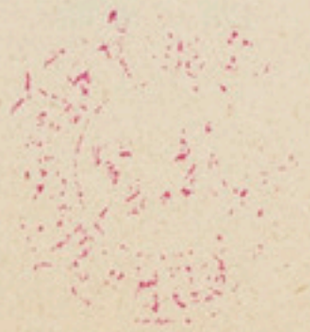

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